

A New

RELATION OF THE CONFERENCE BETWEEN William Laud, Late Lord Arch-bishop of CANTERBURY, AND Mr. Fisher the Jesuit,

By the Command of King JAMES,
of ever Blessed Memory.

WITH
An ANSWER to such EXCEPTIONS
as A.C. takes against it.

The Fourth Edition Revised : with a TABLE annexed.

I M P R I M A T U R.

*C. Alston R. P. D. Hen. Episc. Lond. à Sacris
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L O N D O N,

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КОПАЛЯ
СОИЯНІЕ
КІДАЧІ

Ілья мілік

To His Most
Sacred Majesty,
C H A R L E S,
By the Grace of G o d,
KING of Great Britain, France and Ireland,
Defender of the Faith , &c.

D R E A D S O V E R E I G N :

THIS Tract will need Patronage , as Great as may be had, that's Yours. Yet , when I first Printed part of it, I presumed not to ask any, but thrust it out at the end of another's Labours, that it might seem, at least, to have the same Patron , Your Royal Father of Blessed Memory, as the other Work, on which this attended, had. But now I humbly beg for it Your Majesty's Patronage ; And leave withal, that I may declare to Your Most Excellent Majesty the Cause why this Tract was then written : Why it stay'd so long before it look'd upon the Light : Why it was not then thought fit to go alone, but rather be led abroad by the former Work : Why it comes now forth both with Alteration, and Addition : And why this Addition made not more haste to the Press, than it hath done.

The Cause why this Discourse was written, was this : I was , at the time of these Conferences with Mr. Fisher, Bishop of St. Davids ; And not only directed, but commanded by my Blessed Master King J A M E S, to this Conference with him. He , ^a when ^b May 24. 1622. we met, began with a great Protestation of seeking the Truth only, and that for it self. And certainly, Truth, especially in Religion , is so to be sought, or not to be found. He that seeks it with a Roman ^b Bias, or any Other, will run Counter, when he comes near it, and not find it , though he come within kenning of it. And therefore I did most heartily wish, I could have found the Jesuite upon that fair way he protested to go.

^a One of these Biasses is an Aversion from all such Truth as fits not our Ends. And Aversus à Veritatis luce, ob hoc luci Veritatis adversus (fit) &c. S. Aug. l. 2. cont. Adversarium Legis & Prophet. And 'tis an easie Transtion, for a man that is Averse from, to become adverse to the Truth.

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ter the Conference ended, I went, whither my Duty called me, to my Diocese; not suspecting any thing should be made Publick, that was both Commanded, and Acted in Private. For W. I. the Publisher of the Relation of the first Conference with Dr. White (the late Reverend and Learned Bishop of Ely) ^c confesses plainly, That Mr. Fisher was straightly charged upon his Allegiance, from His Majesty that then was, not to set out, or Publish what passed in some of these Conferences, till He gave License, and until Mr. Fisher and they might meet, and agree, and Confirm under their Hands, what was said on both sides. *He says farther*, that ^d Mr. Fisher went to Dr. White's House, to know what he would say about the Relation, which he had set out. So then, belike Mr. Fisher had set out the Relation of that Conference, before he went to Dr. White, to speak about it. And this notwithstanding the King's Restraint upon him, upon his Allegiance. Yet, to Dr. White 'tis said he went; but to what other end, than to put a Scorn upon him, I cannot see. For he went to his House to know, what he would say about that Relation of the Conference which he had set out before. In my absence from London, Mr. Fisher us'd me as well. For with the same Care of his Allegiance, and no more, ^e he spread abroad Papers of this Conference, full enough of Partiality to his Cause, and more full of Calumny against me. Hereupon I was in a manner forced to give Mr. Fisher's Relation of the Conference an Answer, and to Publish it. Though for some Reasons, and those then approved by Authority, it was thought fit I should set it out in my Chaplain's Name R.B. and not in my own. To which I readily submitted.

^e These words were in my former Epistle. And A. C. checks at them, in defence of the Jesuite, and says, That the Jesuite did not as all so much as in Speech, and much less in Papers, publish this, or either of the other two Conferences with Dr. White, till he was forced unto it by false reports given out to his private disgrace, and the prejudice of the Catholick Cause. Nor then did he spread Papers abroad, but only delivered a very few Copies to special Friends, and this not with an intent to calumniate the Bishop. &c. A. C. in his Preface before his Relation of this Conference. Truly, I knew of no Reports then given out to the prejudice of the Jesuit's either Person or Cause. I was in a Corner of the Kingdom, where I heard little. But howsoever, here's a most plain Confession by A. C. of that which he struggles to deny. *He says he did not spread Papers.* What then? What? Why, he did but deliver Copies. Why, but doth not he that deliver Copies (for instance, of a Libel) spread it? Yea, but he delivered but a very few Copies. Be it so: I do not say, how many he spread. He confesses the Jesuite delivered some, though very few; And he that delivers any, spreads it abroad. For what can he tell, when the Copies are once out of his power, how many may copy them out, and spread them farther? Yea, but he delivered them to special Friends. Be it so too: The more special Friends they were to him, the less indifferent would they be to me, perhaps my more special Enemies. Yea, but all this was without an intent to calumniate me. Well, Be that so too. But if I be calumniated thereby, his intention will not help it. And whether the Copies, which he delivered, have not in them Calumny against me, I leave to the Indifferent Reader of this Discourse to judge.

There was a cause also, why at the first, the Discourse upon this Conference stayed so long, before it could endure to be pressed. For the Conference was in May, 1622. And Mr. Fisher's Paper was scattered and made common, so common, that a Copy was brought to me (being none of his special Friends) before Michaelmas. And yet this Discourse was not Printed till April, 1624.

Now

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Now that you may know how this hap'ned, I shall say for my self, It was not my Idlenes, nor my Unwillingness to right both my Self, and the Cause, against the Jesuite, and the Paper, which he had spread, that occasioned this Delay. For I had then Most Honourable Witnesses, and have some yet living, That this Discourse (such as it was, when A.C. nibbled at it) was finished long before I could persuade my self to let it come into Publick View. And this was caused partly by my own Backwardnes to deal with these men, whom I have ever observed to be great Pretenders for Truth, and Unity; but yet such as will admit neither, unless They and their Faction may prevail in all; As if no Reformation had been necessary. And partly because there were about the same time Three Conferences held with Fisher. Of these, this was the Third; and could not therefore conveniently come abroad into the World, till the two former were ready to lead the way; which till that time, they were not.

And this is in part the Reason also, why this Tract crept into the end of a larger Work. For since that work contained in a manner the Substance of all that passed in the Two former Conferences: And that this Third in divers Points concurred with them, and depended on them; I could not think it Substantive enough, to stand alone. But besides this Affinity between the Conferences, I was willing to have it pass as silently as it might, at the end of another Work, and so perhaps little to be looked after, because I could not hold it worthy, nor can I yet, of that Great Duty, and Service, which I owe to my Dear Mother, the Church of England.

There is a cause also, why it looks now abroad again with Alteration and Addition. And 'tis fit I should give your Majesty an Account of that too. This Tract was first Printed in the Year, 1624. And in the Year, 1626, another Jesuite, or the same, under the Name of A. C. Printed a Relation of this Conference, and therein took Exceptions to some Particulars, and endeavoured to Confute some Things delivered therein by me. Now being in years, and unwilling to die in the Jesuites Debt, I have in this Second Edition done as much for him, and somewhat more. For he did but skip up and down, and labour to pick a hole, here, and there, where he thought he might fasten; and where it was too hard for him, let it alone. But I have gone through with him; And I hope, given a full Confutation: or at least such a Bone to gnaw, as may shake his Teeth, if he look not to it. And of my Addition to this Discourse, this is the Cause; But of my Alteration of some things in it, this. A. C. his Curiosity to winnow me, made me in a more curious manner fall to sifting of my self, and that which had formerly past my Pen. And though (I bless God for it) I found no cause to alter any thing that belonged either to the Substance, or Course of the Conference+ Yet somewhat I did

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did find, which needed better, and clearer Expression; and that I have altered, well knowing I must expect Curious Observers on all hands.

Now, Why this Additional Answer to the Relation of A.C. came no sooner forth, hath a Cause too, and I shall truly represent it. A.C. his Relation of the Conference, was set out, 1626. I knew not of it in some Tears after. For it was Printed among divers other things of like nature, either by Mr. Fisher himself, or his Friend A.C. When I saw it, I read it over carefully, and found my self not a little wronged in it; but the Church of England, and indeed the Cause of Religion, much more. I was before this time by Your Majesty's Great Grace, and undeserved Favour, made Dean of Your Majesty's Chappel Royal, and a Counsellor of State, and hereby, as the Occasions of those times were, made too much a Stranger to my Books. Yet for all my Busie Imployments, it was still in my thoughts to give A.C. an Answer. But then I fell into a most dangerous Feaver; And though it pleased God, beyond all hope, to restore me to health, yet long I was before I recovered such strength as might enable me to undertake such a Service. And since that time, how I have been detained, and in a manner forced upon other many, various, and Great Occasions, your Majesty knows best. And how of late I have been used by the Scandalous and Scurrilous Pens of some bitter men (whom I heartily beseech God to forgive) the World knows: Little Leisure, and less Encouragement given me to Answer a Jesuite, or set upon other Services, while I am under the Prophets Affliction, Psal. 50. between the Mouth that speaks Wickedness, and the Tongue that sets forth Deceit, and slander me as thick, as if I were not their own Mother's Son. In the midst of these Libellous Out-cries against me, some Divines of great Note and Worth in the Church came to me, One by One, and no One knowing of the Others Coming (as to me they protested) and persuaded with me to Re-print this Conference, in my own Name. This they thought would vindicate my Reputation, were it generally known to be mine. I confess I looked round about these Men, and their Motion: And at last, my Thoughts working much upon themselves, I began to persuade my self, that I had been too long diverted from this necessary Work. And that perhaps there might be In voce hominum, Tuba Dei, in the still voice of Men, the Loud Trumpet of God, which sounds many ways, sometimes to the ears, and sometimes to the hearts of men, and by means which

they think not of. And as * St. Augustine speaks, a word of God there is, Quod nunquam tacet, sed non semper auditur: which though it be never silent, yet is not always heard. That it is never silent, is his great Mercy;

Psal. 50.19,
20.

* S. Aug. Serm. 63. *De Diversis*, c. 10. He speaks of Christ disputing in the Temple with the Elders of the Jews. And they heard Christ the Essentia Word of the Father with admiration to astonishment, yet believed him not: *S. Luke 2. 47.* And the Word then spake to them by a means they thought not of, namely, *per Filium Dei in puer,* by the Son of God himself under the Vail of our humane nature.

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Mercy ; and that it is not always heard , is not the least of our Misery. Upon this Motion I took time to deliberate : And had scarce time for that, much less for the Work. Yet at last to every of these men I gave this Answer. That Mr. Fisher , or A. C. for him , had been busie with my former Discourse, and that I would never re-print that , unless I might gain time enough to Answer that , which A. C. had charged a-fresh , both upon Me , and the Cause. While my Thoughts were thus at work, Your Majesty fell upon the same Thing , and was graciously pleased not to Command, but to Wish me to Re-print this Conference , and in my own Name; And this openly at the Council-Table in Michaelmas-Terme , 1637. I did not hold it fit to deny , having in all the Course of my Service obeyed Your Majesty's Honourable , and Just Motions, as Commands: But Craved leave to shew what little leisure I had to do it , and what Inconveniences might attend upon it. When this did not serve to excuse me , I humbly submitted to that, which I hope was God's Motion in Your Majesty's. And having thus layd all that concerns this Discourse before Your Gracious and Most Sacred Majesty , I most humbly present You with the Book it self, which as I heartily pray You to protect, so do I wholly submit it to the Church of England, with my Prayers for Her Prosperity , and my Wishes that I were able to do Her better Service.

I have thus acquainted Your Majesty with all Occasions, which both formerly, and now again have led this Tract into the Light. In all which I am a faithful Relater of all Passages , but am not very well satisfied , who is now my Adversary. Mr. Fisher was at the Conference. Since that, I find A. C. at the Print. And whether These be two, or but One Jesuite, I know not ; since scarce One amongst them, goes under One Name. But for my own part (and the Error is not great , if I mistake) I think they are One , and that One, Mr. Fisher. That which induces me to think so, is First, the Great Inwardness of A. C. with Mr. Fisher, which is so great, as may well be thought to neighbour upon Identity. Secondly, the Stile of A. C. is so like Mr. Fishers ; that I doubt it was but one and the same Hand that moved the Pen. Thirdly, A.C. says expressly , That the Jesuite himself made the Relation of the first Conference with Dr. White : And in the Title-Page of the Work, That Relation as well as This , is said to be made by A. C. and Published by W. J. therefore A. C. and the Jesuite are one and the same Person, or else one of these places hath no Truth in it.

Now if it be Mr. Fisher himself, under the Name of A.C. then what needs these * Words: The Jesuite could be content to let pass the Chaplains Censure, as one of his Ordinary Persecutions for the Catholick Faith; but A.C. thought it necessary for the Common Cause to defend the Sincerity and truth of his Relation , and the Truth of some of the Chief Heads contained in it.

* Preface to
the Relation
of this Confe-
rence by A. C.

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In which Speech give me leave to observe to Your Sacred Majesty, how grievously You suffer him, and his Fellows to be persecuted for the Catholick Faith, when Your poor Subject and Servant, cannot set out a true Copy of a Conference held with the Jesuite, iussu Superiorum, but by and by the man is persecuted. God forbid I should ever offer to perswade a Persecution in any kind, or practise it in the least; For to my remembrance, I have not given him or his so much as course Language. But on the other side, God forbid too, That your Majesty should let both Laws and Discipline sleep, for fear of the Name of Persecution, and in the mean time let Mr. Fisher and his Fellows Angle in all parts of your Dominions for Your Subjects. If in Your Grace and Goodnes You will spare their Persons; Let I humbly beseech You see to it, That they be not suffered to lay either their Wheels, or bait their Hooks, or cast their Nets in every Stream; lest that Tentation grow both too general, and too strong. I know they have many Devices to work their Ends; But if they will needs be fishing, let

* And S. Aug. is very full against the use of *Mala retia*, unlawful Nets. And faith, the Fishermen themselves have greatest cause to take heed of them. S. Aug. L. de Fide & Oper. e.17. Rom. 3. 8.

them use none but *Lawful Nets. Let's have no dissolving of Oaths of Allegiance: No depoing, no killing of Kings: No blowing up of States to settle Quod Volumus, that which fain they would have in the Church; with many other Nets, as dangerous as these: For if their Profession of Religion were as good, as they pretendit is, if they cannot Compas it by Good Means, I am sure they ought not to attempt it by Bad. For if they will do evil, that good may come thereof, the Apostle tells me, Their Damnation's just, Rom. 3.

Now as I would humbly Beseech Your Majesty to keep a serious Watch upon these Fisher-men, which pretend S. Peter, but fish not with His Net: So would I not have You neglect another sort of Anglers in a Shallower Water. For they have some ill Nets too. And if they may spread them, when, and where they will, God knows what may become of it. These have not so strong a Back abroad, as the Romanists have; but that's no Argument to suffer them to encrease. They may grow to equal Strength with Number. And Factious People, at home, of what Sect or fond Opinion soever they be, are not to be neglected. Partly, because they are so Near. And 'tis ever a dangerous Fire, that begins in the Bedstraw. And partly, because all those Domestick Evils, which threaten a Rent in Church or State, are with far more safety prevented by Wisdom, than punished by Justice. And would men consider it right, they are far more beholding to that man that keeps them from falling, than to him that takes them up, though it be to set the Arm or the Leg that's broken in the Fall.

In this Discourse I have no aim to displease any, nor any hope to please all. If I can help on to Truth in the Church, and the Peace of the Church together, I shall be glad, be it in any measure. Nor shall I spare to speak necessary Truth, out of too much Love of Peace. Nor thrust on Unnecessary Truth to the Breach of that Peace,

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Peace, which once broken, is not so easily foder'd again. And if for Necessary Truths sake only, any man will be offended, nay take, nay snatch at that offence, which is not given, I know no fence for that. 'Tis Truth, and I must tell it. 'Tis the Gospel, and I must preach it. 1 Cor. 9. And far safer it is in this Case to 1 Cor. 9. 16, bear Anger from men, than a Woe from God. And where the Foundations of Faith are shaken, be it by Superstition or Prophaneness, he that puts not to his hand, as firmly as he can to support them, is too wary, and hath more Care of himself than of the Cause of Christ. And 'tis a Wariness that brings more danger in the end, than it shuns. For the Angel of the Lord issued out a Curse against the Inhabitants of Meroz, because they came not to help the Lord, to help the Lord against the mighty. Judg. 5. 23. 5. I know 'tis a Great ease to let every Thing be as it will, and every man believe, and do as he list. But whether Governours in State or Church do their duty there-while, is easily seen, since this is an effect of no King in Israel, Judg. 17.

Judg. 17. 6.

The Church of Christ upon Earth may be compared to a Hive of Bees, and that can be nowhere so steadily placed in this world, but it will be in some danger. And men that care neither for the Hive, nor the Bees, have yet a great mind to the Honey; and having once tasted the sweet of the Churches Maintenance, swallow that for Honey, which one day will be more bitter than Gall in their Bowels. Now the King and the Priest, more than any other, are bound to look to the Integrity of the Church in Doctrine and Manners, and that in the first place. For that's by far the Best Honey in the Hive. But in the second place, They must be Careful of the Churches Maintenance too, else the Bees shall make Honey for others, and have none left for their own necessary sustenance, and then all's lost. For we see it in dayly and common use, that the Honey is not taken from the Bees, but they are destroy'd first. Now in this great and Busie Work, the King and the Priest must not fear to put their hands to the Hive, though they be sure to be stung. And stung by the Bees, whose Hive and House they preserve. It was King Davids Case (God grant it be never Yours.) They came about me (saith the Psal. 118.)^{*} like Bees: This was hard usage enough, yet some profit, some Honey might thus be gotten in the End. And that's the Kings Case. But when it comes to the Priest, the Case is alter'd: They come about him like Wasps, or like Hornets rather, all sting, and no Honey there. And all this many times for no offence, nay sometimes for Service done them, would they see it. But you know who said: Behold I come shortly, and my reward is with me, to give to every man according as his Works shall be. Revel. 22. And he himself is so exceeding great a Reward, as that the manifold stings which are in the World, howsoever they smart here, are nothing when they are pressed out with that exceeding weight

Psal. 118. 12.
* Apum Similitudine ardore rem notat venit
sanum; Non est enim in illis multum roboris, sed mira Excandescens:
Calv: in Psal. 118.

Revel. 22. 12.

* Gen. 15. 1.

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Rom. 8. 18. of Glory, which shall be revealed: Rom. 8.

Now one Thing more let me be bold to Observe to Your Majesty in particular, concerning your Great Charge, the Church of England. 'Tis in an hard Condition. She professes the Ancient Catholick Faith; And yet the Romanists condemn Her of Novelty in her Doctrine. She practises Church Government, as it hath been in use in all Ages, and all Places, where the Church of Christ hath taken any Rooting, both in, and ever since the Apostles Times; And yet the Separatist condemn Her for Anti-christianism in her Discipline. The plain truth is, She is between these two Factions, as between two Millstones; and unless Your Majesty look to it, to Whose Trust She is committed, She'll be grownd to powder, to an irreparable both Dishonour, and Loss to this Kingdom. And 'tis very Remarkable, that while both these press hard upon the Church of England, both of them Cry out upon Persecution, like foward Children, which scratch, and kick and bite, and yet cry out all the while, as if themselves were killed. Now to the Romanist I shall say this; The Errors of the Church of Rome are grown now (many of them) very Old. And when Errors are grown by Age and continuance to strength, they which speak for the Truth, though it be far Older, are ordinarily challenged for the Bringers in of New Opinions. And there is no Greater Absurdity stirring this day in Christendom, than that the Reformation of an Old Corrupted Church, will be, nill we, must be taken for the Building of a New. And were not this so, we should never be troubled with that idle and impertinent Question of theirs: Where was your Church before Luther?

* There is no other difference between Us and *Rome*, than betwixt a Church miserably Corrupted, and happily purged, &c. *Jos. Hall*. B. of *Exon*. In his Apologetical Advertisement to the Reader, p. 192. Approved by *Tho. Morton*, B. then of *Cov.* & *Lich.* now of *Duresm.* in the Letters printed by the B. of *Exeter*, in this Treatise called, *The Reconciler*, p. 68. And *D. Field*. in this Appen. to the third part. c. 2. where he cites *Calv.* to the same purpose, L. 4. Inst. c. 2. §. 11.

For it was just there, where their's is now. *One and the same Church still, no doubt of that. One in Substance, but not one in Condition of state and purity; Their part of the same Church remaining in Corruption: and Our part of the same Church under Reformation. The same Naaman, and be a Syrian still, but Le-

prous with them, and Cleansed with us; The same man still. And for the Separatist, and him that lays his Grounds for Separation, or Change of Discipline, though all he says, or can say, be in Truth of Divinity, and among Learned men little better than ridiculous: yet since these fond Opinions have gain'd some ground among your people; to such among them as are wilfully set to follow their blind Guides, through thick and thin, till * they fall into the Ditch together, I shall say nothing. But for so many of them, as mean well, and are only misled by Artifice and Cunning; Concerning them, I shall say thus much only: They are Bells of passing good mettle, and tuneable enough of themselves, and in their

* S. Matth.
15. 14.

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their own disposition ; and a world of pity it is , that they are Rung so miserably out of Tune, as they are, by them which have gotten power in and over their Consciences. And for this there is yet Remedy enough ; but how long there will be, I know not.

Much talking there is (Bragging, Your Majesty may call it) on both sides. And when they are in their ruff, they both exceed all Moderation, and Truth too ; So far, till both Lips and Pens open for all the World like a Purse without money ; Nothing comes out of this, and that which is worth nothing out of them. And yet this nothing is made so great, as if the Salvation of Souls, that Great work of the Redeemer of the World, the Son of God, could not be effected without it. And while the one faction cry up the Church above the Scripture ; and the other the Scripture to the neglect and Contempt of the Church, which the Scripture it self teaches men both to honour , and obey : They have so far endanger'd the Belief of the One, and the Authority of the Other, as that neither hath its Due from a great part of Men. Whereas according to Christs Institution : The Scripture, where 'tis plain, should guide the Church ; And the Church, where there's Doubt or Difficulty, should expound the Scripture ; Yet so, as neither the Scripture should be forced, nor the Church so bound up, as that upon Just and farther Evidence, She may not revise that which in any Case hath slipt by Her. What Success this Great Distemper, caused by the Collision of two such Factions, may have , I know not, I cannot Prophesie. This I know, That the use which Wise men should make of other mens falls, is not to fall with them ; And the use which Pious and Religious men should make of these great Flaws in Christianity, is not to Joyn with them that make them, nor to help to dislocate those main Bones in the Body, which being once put out of Joyst will not easily be set again. And though I cannot Prophesie, yet I fear that Atheism, and Irreligion gather Strength, while the Truth is thus weakened by an Unworthy way of Contending for it. And while they thus contend, neither part Consider, that they are in a way to induce upon themselves , and others, that Contrary Extream, which they seem most both to fear, and oppose.

Besides: This I have ever Observed, That many Rigid Professors have turn'd Roman Catholicks, and in that Turn have been more Jesuited than any other : And such Romanists as have chang'd from them, have for the most part quite leaped over the Mean , and been as Rigid the other way , as Extremity it self. And this if there be not both Grace, and Wisdom to govern it, is a very Natural Motion. For a man is apt to think he can never run far enough from that, which he once begins to hate ; And doth not consider there-while, That where Religion Corrupted is the thing he hates, a Fallacy may easily be put upon him. For he ought to hate the Corruption which depraves Religion, and to

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run from it: But from no part of Religion it self, which he ought to Love, and Reverence, ought he to depart. And this I have Observed farther: That no one thing hath made Conscientious men more wavering in their own minds, or more apt, and easie to be drawn aside from the sincerity of Religion professed in the Church of England, than the Want of Uniform and Decent Order in too many Churches of the Kingdom. And the Romanists have been apt to say, The Houses of God could not be suffer'd to lye so Nastily (as in some places they have done,) were the True worship of God observed in them: Or did the People think that such it were. Tis true, the Inward Worship of the Heart, is the Great Service of God, and no Service acceptable without it: But the External worship of God in his Church is the Great Witness to the World, That Our heart stands right in that Service of God. Take this away, or bring it into Contempt, and what Light is there left to shine before men, that they may see our Devotion, and glorifie our Father which is in Heaven? And to deal clearly with Your Majesty, These Thoughts are they, and no other, which have made me labour so much, as I have done, for Decency and an Orderly Settlement of the External Worship of God in the Church. For of that which is Inward there can be no Witness among men, nor no Example for men. Now no External Action in the world can be Uniform without some Ceremonies. And these in Religion, the Ancienter they be, the better, so they may fit Time and Place. Too many Over-burden the Service of God; And too few leave it naked. And scarce any Thing hath hurt Religion more in these broken Times, than an Opinion in too many men, That because Rome had thrust some Unnecessary, and many Superstitious Ceremonies upon the Church, therefore the Reformation must have none at all; Not considering therewhile, That Ceremonies are the Hedge that fence the Substance of Religion from all the Indignities, which Prophaneness and Sacrilege too Commonly put upon it. And a Great Weakness it is, not to see the strength which Ceremonies (Things weak enough in themselves, God knows,) adde even to Religion it self; But a far greater to see it, and yet to Cry Them down, all, and without Choice, by which their most hated Adversaries climb'd up, and could not cry up themselves, and their Cause, as they do, but by them. And Divines of all the rest might learn, and teach this Wisdom if they would, since they see all other Professions, which help to bear down their Ceremonies, keep up their own therewhile, and that to the highest.

I have been too bold to detain Your Majesty so long; But my Grief to see Christendom bleeding in Dissention, and which is worse, triumphing in her own Blood, and most angry with them, that would study her Peace, hath thus transported me. For truly it cannot but grieve any man, that hath Bowels, to see All men seeking,

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seeking, but as St. Paul foretold, *Phil. 2.* their own things, and *Phil. 2. 21.* not the things which are Jesus Christ's. *Sua, Their own surely.*
For the Gospel of Christ hath nothing to do with them: And to see
Religion so muc^b, so Zealously pretended, and called upon, made but
the Stalking-Horse, to shoot at other Fowl, upon which their Aym
is set; In the mean time, as if all were Truth and Holineſſ it
ſelf, no Salvation muſt be poſſible, did it lye at their Mercy, but
in the Communion of the One, and in the Conventicles of the O-
ther. As if either of these now were, as the Donatists of old re-
puted themſelves, the only men, in whom Christ at his coming to
*Judgment, ſhould find Faith. No (ſaith * St. Augustine: and ^{* S. Aug. E.}*
ſo ſay I with him) Da veniam, non Credimus. Pardon us, I ^{p. 48.}
pray, we cannot believe it. The Catholick Church of Christ is
neither Rome, nor a Conventicle. Out of that there's no Sal-
vation, I eaſily Confefs it. But out of Rome there is, and out of
a Conventicle too; Salvation is not ſhut up into ſuch a narrow
Conclave. In this ensuing Discourse therefore I have endeavou-
red to lay open those wider Gates of the Catholick Church, confi-
ned to no Age, Time, or Place; Nor knowing any Bounds, but
That Faith, which was once (and but once for all) delivered to
*the Saints, *St. Jude 3.* And in my purſuit of this way, I have ^{S. Jude 3:}*
ſearched after, and delivered with a ſingle heart, that Truth
which I profess. In the publishing whereof, I have obeyed Your
Majeſty, diſcharged my Duty, to my power, to the Church of En-
*gland, * Given account of the Hope that is in me; And ſo te- ^{* 1 S. Pet. 3.}*
ſtified to the World that Faith in which I have lived, and by God's
blessing and favour purpoſe to dye; But till Death ſhall moſt un-
fainedly remain,

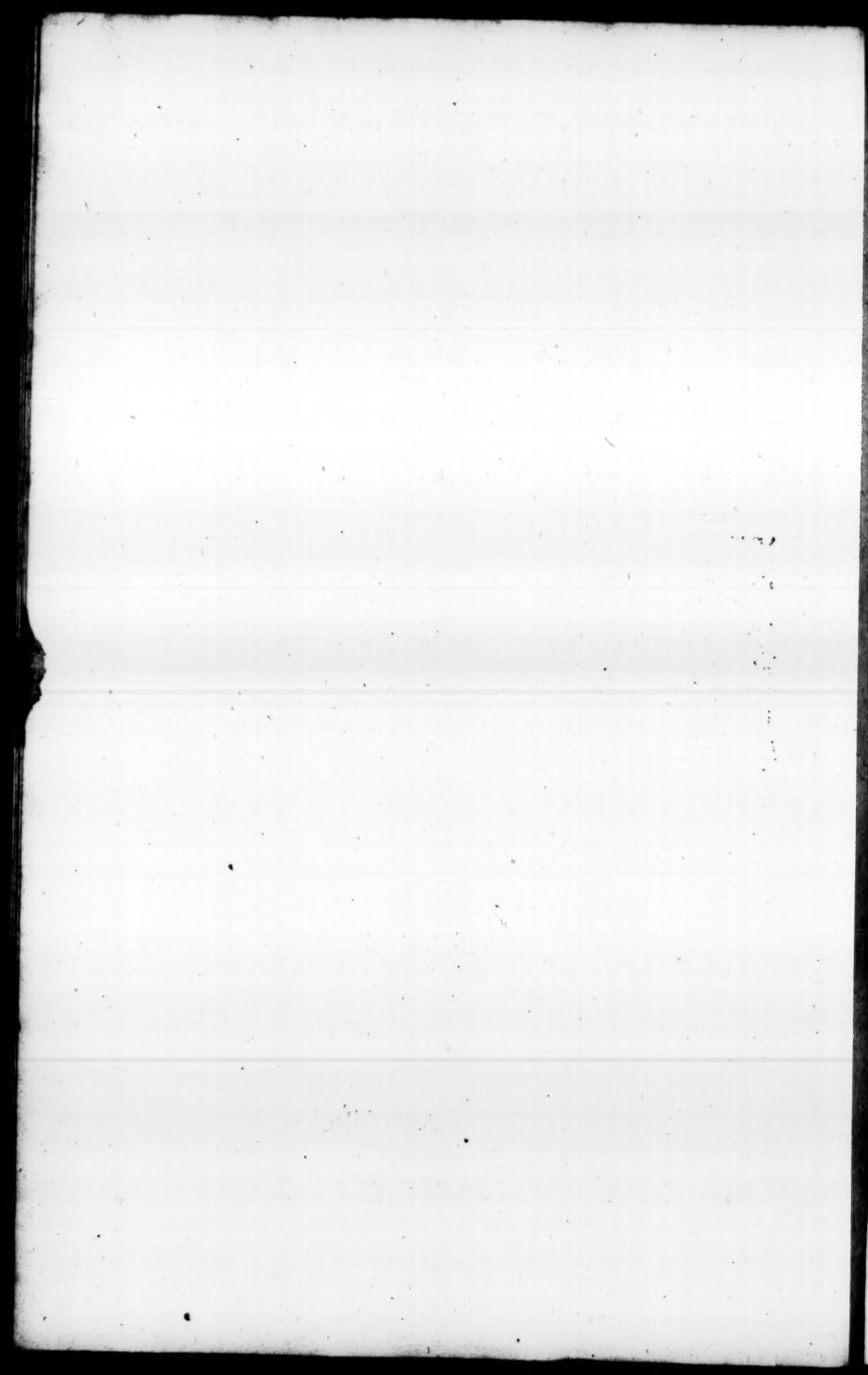
Your M A J E S T I E ' S

Most Faithful Subject,

And moſt Humble

And Obliged Servant,

W. C A N T.



A
R E L A T I O N
O F T H E
C O N F E R E N C E
B E T W E E N
W I L L I A M L A U D

Then L. Bishop of St. DAVIDS, afterwards
Lord Arch-Bishop of CANTERBURY;

A N D

Mr. *F I S H E R* the JESUITE.

F. *The occasion of this Conference was.*

B. THe occasion of this *Third Conference* you should know sufficiently. You were an *Actor* in it, as well as in two other. Whether you have related the two former truly, appears by Dr. *White*, the late Reverend L. Bishop of *Ely* his Relation, or Exposition of them. I was present at none but this *Third*; of which I here give the Church an *Account*. But of this *Third*, whether that were the Cause which you alledge, I cannot tell. You say,

§. I,

F. *It was observed, That in the second Conference all the Speech was about particular matters, little or none about a continual, infallible, visible Church; which was the chief and only Point in which a certain Lady required satisfaction; as having formerly settled in her mind, That it was not for her, or any other unlearned Persons, to take upon them to judge of Particulars, without depending upon the Judgment of the True Church.*

B. The

§. 2. B. The Opinion of that Honourable Person in this, was never opened to me. And it is very fit the people should look to the Judgment of the Church, before they be too basie with Particulars. But yet neither ^a Scripture, nor any good Authority, denies them some moderate use of their own Understanding and Judgment, especially in things familiar and evident; which ^b *Quis non sine eveni* ordinary Capacities may as easily understand, as read. ^c *ullo Magistro, aut Interpreti* And therefore some Particulars a Christian may judge without *ex se facile cognoscat, &c.*

^a 1 Cor. 10. 15. Novat. de Trin. c. 23. *Et loquitur de Mysterio Passionis Christi. Dijudicare est Mensurare, &c. Unde & Mens dicitur à Metendo.* Tho. p. 1. q. 79. à 9. ad 4. To what end then is a Mind and an Understanding given a man, if he may not apply it to measure Truth? *Et Savonia ànd Savoyev. i. ab eo quo d considerat, & discernit. Quia decernit inter verum & falsum.* Damasc. l. 2. Fid. Orth. c. 22.

And A. C. himself, p. 41. denies not all Judgment to private men; but says, They are not so to rely absolutely upon their private judgment, as to adventure Salvation upon it alone, or chiefly: *which no man will deny.*

F. This Lady therefore having heard it granted in the first Conference, That there must be a continual visible Company ever since Christ, teaching unchanged Doctrine in all Fundamental Points, that is, Points necessary to Salvation; desired to hear this confirm'd, and proof brought, which was that continual, infallible, visible Church, in which one may, and out of which one cannot attain Salvation. And therefore having appointed a time of Meeting between a B. and Me, and thereupon having sent for the B. and Me; before the B. came, the Lady, and a Friend of hers, came first to the Room where I was, and debated before me the aforesaid Question; and not doubting of the first part, to wit, That there must be a continual visible Church, as they had heard granted by D. White, and L. K. &c.

§. 3. B. What D. White and L. K. granted, I heard not: But I think, both granted a continual, and a visible Church; neither of them an Infallible, at least in your sense. And your self, in this Relation, speak distractedly: For in these few lines from the beginning hither, twice you adde Infallible between continual and visible, and twice you leave it out. But this concerns D.W. and he hath answered it.

NUM. 1. NUM. 2. A. C. p. 42. Here A. C. steps in, and says, *The Jesuit did not speak distractedly, but most advisedly: For (saith he) where he relates what D. White or L. K. granted, he leaves out the word Infallible, because they granted it not; But where he speaks of the Lady, there he adds it, because the Jesuit knew,, it was an Infallible Church which she sought to rely upon.* How far the Catholick Militant Church of Christ is Infallible, is no Dispute for this place, though you shall find it after. But sure the Jesuit did not

not speak most advisedly, nor *A. C.* neither, nor the *Lady* herself, if she said, she desired to rely upon an *Infallible Church*. For an *Infallible Church* denotes a *Particular Church*, in that it is set in opposition to some other *Particular Church* that is not *Infallible*. Now I, for my part, do not know what that *Lady* desired to rely upon: This I know; if she desired such a *Particular Church*, neither this *Jesuit*, nor any other, is able to shew it her: No, not *Bellarmino* himself, though of very great Ability to make good any Truth which he undertakes for the Church of *Rome*. † But no Strength can uphold an Error against *Truth*, *cat necesse est*, where *Truth* hath an able Defendant. Now, where *Bellarmino* ^{five Negantem,} ^{five Confiten-} ^{tem, &c.} *Church of Rome cannot err in matter of Faith*: Out of which it follows, That there may be found a *Particular Infallible Church*; ^{174.} *Occultari po-* ^{veritas, vincit} *test ad tempus*
you shall see what he is able to perform.

non potest. S. Aug. in Psal. 61. * *L. 4. de Rom. Pont. Cap. 4. S. 1. Romana particularis Eccle-*
sia non potest errare in Fide.

i. First then, After he hath distinguished, to express his meaning, in what sense the *Particular Church of Rome* cannot err in things which are *de Fide*, of the Faith; he tells us, This *Firmitude* is, because the *Sea Apostolick* is fixed there. And this, he faith, is most true: * And, for proof of it, he brings three Fa-

NUM. 3.

Ibid. §. 2.

thers to justifie it.
i. The first Saint *Cyprian*, † whose words are, That the *Romans* are such, as to whom *Perfidia* cannot have Access. Now *Perfidia* can hardly stand for Error in *Faith*, or for *Misbelief*; but it properly signifies Malicious Falshood, in matter of *Trust*, and *Action*; not Error in *Faith*, but in *Fact*, against the Discipline and Government of the *Church*. And why may it not here have this meaning in St. *Cyprian*.

† *Navigare audent ad Perri Cathe-dram, & Ecclesiam Principalem, &c.*
Nec cogitare eos esse Romanos, ad quos
Perfidia habere non potest accessum.
Cyprian. L. 1. Epist. 3.

For the Story there, it is this: * In the Year 255, there was a Council in *Carthage*, in the Cause of two Schismatics, *Feli-cissimus*, and *Novatian*, about restoring of them to the Communion of the *Church*, which had lapsed, in time of danger, from Christianity to *Idolatry*. *Felicitissimus* would admit all, even without *Penance*; and *Novatian* would admit none, no not after *Penance*. The Fathers, forty two in number, went, as the *Truth* led them, between both Extremes. To this Council came *Privatus*, a known Heretick; but was not admitted, because he was formerly *Excommunicated*, and often condemned. Hereupon he gathers his Complices together, and chuses one *Fortunatus* (who was formerly condemned as well as himself) *Bishop of Carthage*, and set him up against St. *Cyprian*. This done, *Felicitissimus* and his Fellows haste to *Rome*, with Letters Testimonial

NUM. 4.

* *Bin. Concil. Tom. I. p. 152.*
Edit. Paris.
1636. Baron.
Annal. 253;
254, 255.

from their own Party, and pretend that twenty five Bishops concurred with them ; and their desire was, to be received into the Communion of the Roman Church, and to have their new Bishop acknowledged. Cornelius, then Pope, though their haste had now prevented St. Cyprian's Letters, having formerly heard from him, both of them and their Schism in Africk, would neither hear them, nor receive their Letters. They grew insolent and furious (the ordinary way that Schismaticks take.) Upon this Cornelius writes to St. Cyprian ; and St. Cyprian, in this Epistle, gives Cornelius thanks for refusing these African Fugitives, declares their Schism and Wickedness at large, and encourages Him, and all Bishops, to maintain the Ecclesiastical Discipline and Censures, against any the boldest Threatnings of wicked Schismaticks. This is the Story ; and in this is the Passage here urged by Bellarmine. Now I would fain know why *Perfidia* (all Circumstances considered) may not stand here, in its proper sense, for *cunning and perfidious Dealing* ; which these Men, having practised at Carthage, thought now to obtrude upon the Bishop of Rome also, but that he was wary enough not to be over-reach'd by busie Schismaticks.

NUM. 5.

2. Secondly, Let it be granted, that *Perfidia* doth signify here *Error in Faith and Doctrine*. For I will not deny, but that, among the African Writers (and especially St. Cyprian) it is sometimes so used ; and therefore here perhaps. But then this Privilege, of not erring dangerously in the Faith, was not made over absolutely to the Romans, that are such by Birth, and Dwelling only ; but to the Romans, *qua tales*, as they were such as those first were, *whose Faith was famous through the World*, and as long as they continued such ; which at that time it seems they did. And so St. Cyprian's words seem to import, *eos esse Romanos* ; that the Romans then, under Pope Cornelius, were such as the * Apostle spake of ; and therefore, to whom at that time (or any time, they still remaining such) *perfidious Misbelief* could not be welcom ; or rather, indeed, *perfidious Misbelievers*, or *Schismaticks*, could not be welcom. For this very Phrase, *Perfidia non potest habere accessum*, directs us to understand the word in a Concrete sense : *Perfidiousness could not get access* ; that is, *such perfidious Persons*, excommunicated out of other Churches, were not likely to get Access at Rome, or to find Admittance into their Communion. It is but a Metonymy of Speech, the *Accessus* for the *Subiect* ; a thing very usual in

[†] Ego tibi istam scelostam, Seruit, lingua abscindam. Plaut. Amphit. Ex hac enim parte pudor pugnat, illic petulantia, &c. Cic. — Latin plebeio rectus amictu omnis Honis. Nulos comitata est purpura fasces. Lucan. L. 2.

Elegant Authors, and much more in later times ; as in St. Cyprian's, when the Latin Language was grown rougher. Now, if it be thus understood (I say, in the Concrete) then it is plain, that St. Cyprian did not intend by these words to exempt the Romans from possibility

lity of Error, but to brand his Adversaries with a Title due to their Merit, calling them *Perfidious*, that is, such as had *betrayed*, or *perverted their Faith*. Neither can we lose by this Construction, as it will appear at after.

3. But Thirdly ; When all is done, what if it be no more than a Rhetorical Excess of Speech ? *Perfidia non potest, for non facile potest* ; It cannot, that is, it cannot easily : Or what if St. Cyprian do but *Laudando præcipere*, by commanding † them to be such, instruct them, that such indeed they ought to be, to whom *Perfidiousness* should not get access. Men are very bountiful of their Complements sometimes. * *Synesius* writing to *Theophilus of Alexandria*, begins thus : Ἐγὼ γὰρ πεπλομένος, καὶ ἀνάστην μοι θεός, * Epist. 67. &c. I both will, and a Divine Necessity lies upon me, to esteem it a *Law*, whatsoever that *Throne* (meaning his of *Alexandria*) shall determine. Nay, the word is θεοπίγειν, and that signifies to determine like an Oracle, or as in God's stead. Now, I hope you will say, this is not to be taken *Dogmatically*, it is but the Epistolers Courtesie only. And why not the like here ? For the haste which these *Schismatics* made to *Rome*, prevented St. Cyprian's Letters : Yet *Cornelius*, very careful of both the *Truth* and *Peace* of the Church, would neither hear them, nor receive their Letters, till * he had written to St. Cyprian. Now this *Epistle* is St. Cyprian's Answer to *Cornelius*, in which he informs him of the whole truth ; and withal, gives him thanks for refusing to hear these *African Fugitives*. In which fair way of returning his Thanks, if he make an honourable Mention of the *Romans*, and their *Faith*, with a little dash of *Rhetorick*, even to a *Non potest*, for a *Non facile potest*, 'tis no great wonder.

But take which Answer you will of the three, this is plain ; that St. Cyprian had no meaning to assert the unerring *Infallibility* of either *Pope*, or *Church of Rome*. For this is more than manifest, by the Contestation which after happened between St. Cyprian, and Pope *Stephen*, about the *Rebaptization of those that were Baptized by Heretics* ; For he * faith exprefly, That *Pope Stephen did then not only maintain an Error, but the very Cause of Heretics ; and that against Christians, and the very Church of God*. † And, after this, he chargeth him with *Obstinacy* and *Presumption*. I hope this is plain enough to shew, that St. Cyprian had no great Opinion of the *Roman Infallibility* : Or if he had it, when he writ to *Cornelius*, certainly he had changed it when he wrote against *Stephen*. But I think it was no Change ; and that when he wrote to *Cornelius*, it was *Rhetorick*, and no more.

* Stephanus Frater noster Hæreticorum caufam contra Christianos, & contra Ecclesiam Dei afferrere conatur. Cypr. ad Pompeium contra Epift. Stephani Edic. per Erasmus, Basil. p. 327.

† Stephanus fratri nostri obstinatio dura. Ibid. p. 329. And it would be marked by the Jesuit and his A. C. that still it is Stephanus fratri nostri, and not Capitis, or summi Pavoris nostri.

NUM. 8. Now if any Man shall say, that in this Point of *Rebaptization* St. *Cyprian* himself was in the wrong Opinion, and Pope *Stephen* in the right, I easily grant that; but yet that Error of his takes not off his Judgment, what he thought of the *Papal*, or *Roman Infallibility* in those times. For though afterwards * St. *Cyprian's* Opinion was condemned in a *Council* at *Rome*, under *Cornelius*; and after that, by Pope *Stephen*; and after both, in the first † *Council of Carthage*: Yet no one word is there in that *Council*, which mentions this as an Error, *That he thought Pope Stephen might Err in the Faith*, while he proclaimed he did so. In which, though the particular Censure which he passed on Pope *Stephen* was erroneous (for *Stephen* erred not in that) yet the General which results from it (namely, that for all his being in the Popedom, he might err) is most true.

NUM. 9. 2. The second Father which *Bellarmino* cites is, St. *Jerome*:

* *Attamen scito Romanam fidem Apostolica voce laudatam ejusmodi Praestigias non recipere, etiamli Angelus alter annunciet, quam semel predication est, Pauli Autoritate muniam non posse mutari.* S. Hieron. L. 3. *Apol. contra Ruffinum. Tom. 2. Edit. Paris. 1534. fol. 84. K.* Peradventure it is here to be read (*& jam si*) for so the place is more plain, and more strong; but the Answer is the same.

† *Deinde ut Epistolas contra te ad Orientem mitteret, & cauterium tibi Hereseos inurteret. Diceretque libros Originis ad ap̄p̄ov, à te translatos, & simplici Ecclesie Romanae plebi traditos, ut fidei veritatem quam ab Apostolo disdeuant, per te perderent.* S. Hieron. ibid. fol. 83. K.

* His Words are: *The Roman Faith, commended by the Apostle, admits not such Praestigias, Deceits, and Delusions into it, though an Angel should preach it otherwise than it was preached at first, (and) being armed and fenced by St. Paul's Authority, cannot be changed.* Where, first, I will not doubt, but that St. *Jerome* speaks here of *Faith*; for the *Praestigiae* here mentioned, are afterwards more plainly expressed; for he tells us after, † *That the Bishop of Rome had sent Letters into the East, and charged Heresie upon Ruffinus: And farther, that Origen's Books ὡραὶ ἀεχῶν were translated by him, and delivered to the simple People of the Church of Rome, that by his means they might lose*

the Verity of the Faith, which they had learned from the Apostle. Therefore the *Praestigiae*, before-mentioned, were the cunning Illusions of *Ruffinus*, putting *Origen's* Book under the Martyr *Pamphilus* his Name, that so he might bring in *Heresie* the more cunningly under a Name of Credit, and the more easily pervert the People's *Faith*. So, of the *Faith* he speaks. And Secondly, I shall as easily confess, that St. *Jerom's* Speech is most true, but I cannot admit the Cardinal's sense of it; for he imposes upon the word *Fides*: For by *Romana Fides*, the *Roman Faith*, he will understand, the particular *Church of Rome*; which is as much as to say, *Romanos Fideles*, the Faithful of that Church: And that no wily Delusions, or Cousenage in matter of *Faith*, can be imposed upon them. Now hereupon I return to that of St. *Cyprian*: If *Fides Romana* must signify *Fideles Romanos*, why may not *Perfidia* before signify *Perfidos*? Especially since these two words are

are commonly used by these Writers, as Terms
 * Opposite ; and therefore, by the Law of Oppo-
 sition, may interpret each other proportion-
 ably. So with these great Masters , with
 whom 'tis almost grown to be, *Quod volun-*
tum, rectum est, what we please, shall be the
 Author's meaning : *Perfidia* must signifie ab-
 solutely *Error in Faith, Mis-belief*; but *Fid-*
des must relate to the Persons, and signifie
 the *Faithful of the Roman Church*. And now I conceive my
 Answer will proceed with a great deal of Reason. For *Roma-*
na Fides, the *Roman Faith*, as it was commanded by the A-
 postle (of which St. Jerome speaks) is one thing ; and the *Par-*
ticular Roman Church, of which the *Cardinal* speaks, is another.
 The *Faith*, indeed, admits not *Præstigias*, wily Delusions into
 it ; if it did, it could not be the *whole and undefiled Faith of*
Christ, which they learned from the *Apostle* ; and which is so
 fenced by *Apostolical Authority*, as that it canot be changed,
 though an *Angel* should preach the contrary. But the *Parti-*
cular Church of Rome hath admitted *Præstigias*, divers crafty
 Conveyances into the *Faith*, and is not fenced, as the *Faith* it
 self is. And therefore, though an *Angel* cannot contrary that,
 yet the *bad Angel* hath sowed Tares in this. By which means
Romana Fides, though it be now the same it was for the *ways*
 of the *Creed*, yet it is not the same for the *sense* of it ; nor for
 the *Super* and *Præter-structures* built upon it, or joyned unto it.
 So the *Roman Faith*, that is, the *Faith* which St. Paul taught
 the *Romans*, and after commended in them, was all one with
 the *Cathplick Faith of Christ*. For St. Paul taught no other than
 that *One* ; and this one can never be changed in, or from it self,
 by *Angel* or *Devil*. But in Mens hearts it may receive a Change ;
 and in particular Churches it may receive a Change ; and in the
 particular *Church of Rome* it hath received a Change. And ye
 see St. Jerome himself confesses, that the *Pape* himself was afraid
 † ne perderent, lest by this Art of *Ruffinus*, the *People* might † *Ne fidei ve-*
lose the Verity of the Faith. Now, that which can be lost, can *ritatem quam*
 be changed : For usually, Habits begin to alter, before they be
 quite lost. And that which may be lost among the *People*, may *ab Apostolo di-*
 be lost among the *Bishops*, and the rest of the *Clergy* too, if they
 look not to it ; as, it seems, they after did not at *Rome*, though
 then they did. Nay, at this time the whole *Roman Church* was
 in danger enough to swallow *Origen's Book*, and all the Errours
 in it, coming under the Name of *Pamphilus* : And so St. Jerome * *Mura titul-*
 himself expressly, and close upon the place cited by *Bellarmino*. *lum, & Roma-*
 For he desires * *Ruffinus to change the Title of the Book* (that *nam simplici-*
Errour may not be spread under the specious Name of Pamphi- *larem rancio-*
lus) and so to free from danger the *Roman Simplicity*. Where, *pericolo libe-*
by *Ibid fol 84.*

* *Qui cum Fidei dux esse non potuit,*
perfidie existat. S. Cyprian. L. 1. E-
 pisi. 7. *Fidem perfidi.* Sc. ibid.
Fatti sunt ex Ovibus Vulpes, ex fide-
libus perfidi. Optatus. L. 7. *Quonodo-*
vis prostr quum bapizantur Parentum
Fides, quorum ius non potest obesse
perfidia? S. Aug. Episi. 23. *Quando-*
potius Fides aliena potest considerare
parvulo, cui sua perfidia. Sc. S. Aug.
 L. 3. de lib. Arbit. c. 23.

* *Mura titul-*
lum, & Roma-
nam simplici-
larem rancio-
pericolo libe-
ro *Ibid fol 84.*

by the way, *Roman unerring Power* now challenged, and *Roman Simplicity* then feared, agree not very well together.

NUM. io. 3. The third Father alledged by Bellarmine, is * St. Gregory Nazianzen. And his words are: *That Ancient Rome, from of old, hath the right Faith, and always holds it, as becomes the City, which is Governess over the whole World, to have an entire Faith in, and concerning God.* Now certainly it became that

* *Vetus Roma ab antiquis temporibus habet rectam Fidem, & semper eam retinet, sicut decet Urbem, que toti Orbi presidet: semper de Deo integrum fidem habere.* Greg. Naz. in Carmine de vita sua. Ante medium. p. 9. Edit. Paris. 1609..

City very well, to keep the Faith sound and entire. And having the Government of a great part of the World then in her power, it became her so much the more, as her Example thereby was the greater. And in St. Gregory Nazianzen's time, *Rome* did certainly hold both *rectam & integrum Fidem*, the right, and the whole entire Faith of Christ. But there is nor *Promise*, nor *Prophecy* in St. Gregory, that *Rome* shall ever so do. For his words are plain, *decet semper*, it becomes that great City always to have, and to hold too, *integrum Fidem*, the entire

[†] The words in the Greek are, οὐ μὴ εἰς τραχεῖαν, καὶ τὸν ἡγεμόνα τοῦ λαοῦ τὸν τελείωτα. Hec quidem fuit diu, & nunc adhuc est restringenda. Esv. Est.; So St. Gregory says; but of an *Iesus*, or a *retinebit*, he says nothing: Nor is *semper* in the Text of Nazianzen.

Faith. But at the other *semper*, 'tis [†] *retinet*; that City, from of old, holds the right Faith yet: But he saith not, *retinebit semper*, that the City of *Rome* shall retain it ever, no more than it shall ever retain the Empire of the World. Now it must be assured, that it shall ever hold the entire Faith

of Christ, before we can be assured, that that particular Church can never *Err*, or be *Infallible*.

NUM. ii. Besides these, the *Cardinal* names *Cyrillus*, and *Ruffinus*; but he neither tells us where, nor cites their words. Yet I think I

* *Petram opinor per agnominacionem nihil aliud, quam inconcussam & firmissimam Discipuli fidem vocavit. In qua, Ecclesia Christi ita fundata & firmata esset, ut non laberetur, & esset inexpugnabilis inferorum portis, in perpetuum manens.* S. Cyril. Alexan. Dial. de Trin. l. 4. p. 278. Parisii, An. 1604.

Bellarmino quotes and St. Cyril speaks not of the *Roman* at all, but of the *Church of Christ*, that is, the *Catholick Church*. Thirdly, That the

[†] *Et ego dico tibi [i. tua Confessioni, quā mihi dixisti, Tu es Christus, &c. Dion. Carthul. in S. Mat. 16.18. † Et super hanc Petram] i. Fidei hujus firmatatem & fundamentum. Vel super hanc Petram quam confessus es, i. super Me ipsum Lapidem Angularem, &c. Ibid.*

Foundation and firmness which the Church of Christ hath, is placed not *in*, or upon the [†] Person, much less the Successor of St. Peter; but upon the [†] Faith, which by God's Spirit in him, he so firmly professed: Which is the common received Opinion, both of the

the Ancient Fathers, and the Protestants. Upon this Rock, that is upon this Faith, will I build my Church, St. Matth. 16. So S. Matth. 16. here's all the good he hath gotten by St. Cyril, unless he can cite some other place of St. Cyril, which I believe he cannot.

And for Ruffinus, the place which Bellarmine aims at, is in N U M. 12.

his Exposition upon the Creed; and is quoted in part, the * Chapter before. But when all his words shall be laid together, they will make no more for Bellarmine and his Cause, than the former places have done. ↑ Ruffinus his words then run thus: Before I come to the words of the Creed, this I think fit to warn you of, that in divers Churches, some things are found added to the words (of the Creed.) But in the Church of the City of Rome, this is not found done: And as I think, it is, for that no Heresie did take its rise or beginning there: And for that the Old Custom is there observed, namely, that they which are to receive the Grace of Baptism, do publickly repeat the Creed in the hearing of

the People, who would not admit such Additions. But in other places (as far as I can understand) by reason of some Hereticks, some things were added, but such as were to exclude the sense of their Novel Doctrine. Now these words make little for Bellarmine who cites them, and much against Ruffinus that uttered them. They make little for Bellarmine. First, because suppose Ruffinus his Speech to be true, yet this will never follow: In Ruffinus his time no Heresie had taken its beginning at Rome: therefore no Heresie hath had rooting there so many hundred years since. Secondly, Bellarmine takes upon him there to prove, That the particular Church of Rome cannot Err. Now neither can this be concluded out of Ruffinus his words. First, because (as I said before) to argue from Non sumptit, to Ergo sumere non potest: No Heresie hath yet begun there; therefore none can begin there, or spring thence, is an Argument drawn ab Actu ad potentiam negative, from the Act to the Power of Being; which every Novice in Learning can tell proceeds not Negatively. And common Reason tells every man, 'tis no consequence to say, Such a thing is not, or hath not been, therefore it cannot be. Secondly, because though it were true, that no Heresie at all did ever take its beginning at Rome, yet that can never prove, that the particular Church of Rome can never Err (which is the thing in Question.) For suppose that no Heresie did ever begin there; yet if any that began elsewhere were admitted into that Church, it is as full a proof, that that Church can Err, as if the Heresie had been hatched in that Nest. For that Church

* Bellar. L. 4. de Rom. Pont. Cap. 3.
S. pertul.

† Illud non importum commonenendum
puto, quod in diversis Ecclesiis aliqua
in his verbis inveniatur adiecta. In
Ecclesiis tamen urbium Roma hoc non
deprehenditur factum. Pro eo arbit-
rор quod neque Heresies ulla illuc sum-
psum exordium, & mos ibi servatur antiquus,
eos qui gratian Baptismi sus-
cepturi sunt, publico, id est, Fidelium
populo audience, Symbolum reddere:
Et utique adjectio nem unius saltus
Sermonis, eorum qui praeceperunt in
Fide, non admittit auditus. In ceteris
autem Locis, quantum intelligi datur,
proper nonnullos Hereticos addita
quædam videntur, per que novelle Do-
ctrina sensu crederetur excludi. Ec.
Ruffin. in Exposit. Symbol. (ut habetur
inter Opera S. Cypriani) Prefat. Expos.

Church errs, which admits an *Heresie* in it, as well as that which broaches it. Now *Ruffinus* says no more of the *Roman Church*, then *non sumpit exordium*, no *Heresie* took its beginning there; but that denies not, but that some Heretical Taint might get in there: And 'tis more than manifest, that the most Famous Heresies, in their several times, made their abode even at *Rome*. And 'tis observable too, that *Bellarmino* cites no more of *Ruffinus* his words than these (*In Ecclesia Urbis Romæ negque Hæresis ulla sumpit exordium, & mos ibi servatur antiquus*) as if this were an entire Speech, whereas it comes in but as a Reason given of the Speech precedent; and as if *Ruffinus* made the *Church of Rome* the great Observer of the Customs of the Church, whereas he speaks but of one particular Custom of reciting the *Creed before Baptism*. But after all this, I pray did no *Heresie* ever begin at *Rome*? Where did *Novatianism* begin? At *Rome* sure. For ^a *Baronius*, ^b *Pamelius*, and ^c *Petavius*, do all dispute the Point, whether that *Sect* was denominated from *Novatianus* the *Roman Priest*, or *Novatus* the *African Bishop*; and they conclude for *Novatian*. He then that gave ^d *Onuph. in Notis ad Plat. in vita Cornelii.*

^a *Baron. To. 2. An. 254. Num. 62.*

^b *Pamel. in Cyprian. Epist. 41. & 73.*

^c *Petavius in Epiphanius. Ref. 59.*

^d *Onuph. in Notis ad Plat. in vita Cornelii.*

* *Heretici alii in morem venenatorum serpentum in Asiam & Phrygiam irreperant, id est pœnus nquam,orum, quorum Dux Florinus. Euseb. l. 5. cap. 14. And in Ruffinus his Translation, c. 15. And then afterwards, c. 19. & 20. Ἐγεναντις δὲ τὸν εἰναῖς τὸν υἱὸν τὸν Λυκανίας δομον τοιούτην κακότον, &c. Now these taught that God was the Author of Sin.*

&c. Those at *Rome* corrupting the sound Doctrine of the Church. Therefore most manifest it is, that some *Heresie* had its rise and beginning at *Rome*. But to leave this slip of *Ruffinus*, most evident it is, that *Ruffinus* neither did, nor could account the particular *Church of Rome Infallible*: for if he had esteemed so of it, he would not have dissented from it in so main a Point,

[†] *Ruff. in Exposit. Symb. p. 188. In which reckoning he plainly agrees with the Church of England. Art. 6.*

as is the *Canon of the Scripture*, as he plainly doth. [†] For reckoning up the *Canonical Books*, he most manifestly dissents from the *Roman Church*. Therefore either *Ruffinus* did not think the *Church of Rome* was *Infallible*, or else the *Church of Rome* at this day reckons up more *Books* within the *Canon*, than heretofore she did. If she do, then she is changed in a main

main Point of *Faith*, the *Canon of Scripture*, and is absolutely convinced not to be *Infallible*: For if she were right in her Reckoning then, she is wrong now; and if she be right now, she was wrong then: And if she do not reckon more now than she did when *Ruffinus* lived, then he reckons fewer than she, and so dissent from her; which, doubtless, he durst not have done, had he thought her Judgment *Infallible*. Yea, and he sets this mark upon his Dissent besides, * *That he reckons up the Books of the Canon just so, and no otherwise, than as he received them out of the Monuments of the Fore-fathers; and out of which the Assertions of our Faith are to be taken.* Last of all; Had this place of *Ruffinus* any strength for the *Infallibility* of the *Church of Rome*, yet there is very little reason, that the *Pope* and his *Clergy* should take any Benefit by it. For † *St. Jerome* tells us, *That when Ruffinus was angry with him for an Epistle which he writ not, he plainly sent him to the Bishop of Rome, and bid him expostulate with him for the Contumely put upon him, in that he received not his Exposition of the Faith, which, said he, all Italy approved: And in that he branded him also, dum nesciret (behind his back) with Heresie.* Now, if

the *Pope*, which then was, rejected this *Exposition of the Creed*, made by *Ruffinus*, and branded him besides with *Heresie*, his Sentence against *Ruffinus* was *just*, or *unjust*: If *unjust*, then the *Pope* erred about a Matter of *Faith*; and so neither *he*, nor the *Church of Rome*, *Infallible*: If *just*, then the *Church of Rome* labours to defend her self by his Pen, which is judged *Heretical* by her self. So, whether it were *just*, or *unjust*, the *Church of Rome* is driven to a hard strait, when *she* must beg help of him whom *she* branded with *Heresie*, and out of that Tract which *she* her self rejected; and so uphold her *Infallibility* by the Judgment of a Man, who, in her Judgment, had erred so foully: Nor may *she*, by any * *Law*, take benefit of a *Testimony*, which her self hath defamed, and protested against.

With these, *Bellarmino* is pleased to name six or * *seven Popes*, ^{N U M. 13.} which, he saith, are *all of this Opinion*. But of Popes *Opinions*, he saith, That † *these Testimonies will be contemned by the Hereticks*. Good words, I pray. I know whom the *Cardinal* means by *Hereticks* very well; but the best is, his Call cannot make them so. Nor shall I easily contemn *seven ancient Bishops of Rome* concurring in *Opinion*, if apparent *Verity* in

* *Novi & Veteris Testamenti Volumina, &c. sicut ex Patrum Monumentis accepimus. Ruff. in Symb. p 188. Et hec sunt quae Patres intra Canonom conculserunt. Et ex quibus Fidei nostrae Assertiones constare voluerunt. Ibid. p. 189.*

† *Si Episcopi Romani est, stulte facis ab eo Exemplar Epistole petere, cui missa non est, &c. Vade potius Roman, & praesens apud eum expostula, cur tibi & absenti & innocentii fecerit injuriam. Primum, ut non recuperet Expositionem Fidei tuae, quam omnis (ut scribis) Italia comprobavit, &c. Deinde, ut Cauterium tibi Heresios, dum nefcis, inureret. S. Hieron. Apol. 3. advers. Ruffin. fol. 85. K.*

* *Quum quis se velle personas testium post publicationem repellere fuerit protestatus; Si quid pro ipso dixerint, iis non creditur. Extra Tex. & ibi Gloss. c. Praesentium 31. de Testibus.*

the thing it self do not force me to dissent ; and in that Case, I

* *Nemini in sua causa credendum, nisi conformiter ad Legem Divinam, Naturalem & Canoniam loquatur.* So *J. Gerson*, and the Doctors of Paris, cited in *Lib. Anon. de Ecclesiastica & Politica Pontestate*. c. 16. Ed. Parif. 1612. Now these Popes do not speak here conformably to these Laws.

† *Lib. 4. de Rom. Pont. c. 3. in initio.*

shall do it without Contempt too. This only I will say, * That *seven Popes* concurring in Opinion, shall have less weight with me in their own Cause, than any other *seven* of the more *Ancient Fathers*. Indeed, could I swallow † *Bellarmino's Opinion*, *That the Pope's Judgment is infallible*, I would then submit, without any more ado. But that

will never down with me, unless I live till I dote ; which I hope in God I shall not.

NUM. 14. Other Proofs than these *Bellarmino* brings not, to prove, that the *Particular Church of Rome cannot err in, or from the Faith*. And of what force these are, to sway any Judgment, I submit to all indifferent Readers. And, having thus examined *Bellarmino's Proofs*, *That the particular Church of Rome cannot err in Faith*, A.C. p. 42. I now return to *A. C.* and the *Jesuit* ; and tell them, that no *Jesuit*, or any other, is ever able to prove any *particular Church Infallible*.

NUM. 15. But for the *particular Church of Rome*, and the *Pope* with it, erred it hath, and therefore may err : Erred, I say, it hath, in the worship of Images, and in altering *Christ's Institution* in the Blessed Sacrament, by taking away the Cup from the People ; and divers other Particulars, as shall appear at * after. And, as

* §. 33. Con-
fid. 7. Num. 5.
§. 12.

for the Ground which is presumed to secure this Church from Error,

tis very remarkable how the † *Learned Cardinal* speaks in this Case : For he tells us, that this Proposition [*So long as St. Peter's Chair is at Rome, that particular Church cannot err in the Faith*] is *verissima*, most true ; and yet in the very next words, *tis Fortasse tam vera*, peradventure as true as the former (that is) *That the Pope, when he teaches the whole Church in those things which*

belong to the Faith, cannot err in any case. What ! Is that Proposition most true ? And yet is it but at a *Peradventure* *tis* as true as this ? Is it possible any thing should be *absolutely most true* ; and yet under a *Peradventure that it is but as true as another Truth* ? But here, without all *Peradventure*, neither Proposition is true. And then indeed *Bellarmino* may say, without a *Fortasse*, *That this Proposition, The particular Church of Rome cannot err, so long as the See Apostolick is there, is as true as this ; The Pope cannot err while he teaches the whole Church in those things which belong to the Faith* : For neither of them is true. But he cannot say that either of them is *verissima*, most true, when neither of them hath Truth.

NUM. 16. 2. Secondly, If the *particular Church of Rome* be *Infallible*, and

and can neither err in the Faith, nor fall from it, then it is because the *See Apostolick* cannot be transferred from *Rome*, but must ever, to the Consummation of the World, remain there, and keep that particular *Church* from erring. Now to this what says *Bellarmino*? What? Why he tells us, † That it is a pious, and most probable Opinion to think so. And he reckons four Probabilities, that it shall never be removed from *Rome*. And I will not deny, but some of them are fair Probabilities;

but yet they are but Probabilities, and so unable to convince any man. Why but then, what if a man cannot think as *Bellarmino* doth, but that inforced by the Light of his Understanding, he must think the quite contrary to this, which *Bellarmino* thinks pious, and so Probable? What then? Why then * *Bellarmino* himself tells you, that the quite contrary * *Contraria* Proposition to this, namely, That *St. Peter's Chair may be severed from Rome, and that then that particular Church may err, is neither Heretical, nor manifestly Erroneous*. So then, by *Bellarmino's own Confession*, I am no Heretick, nor in any manifest Error, if I say (as indeed I do, and think it too) that 'tis possible for *St. Peter's Chair* to be carried from *Rome*, and that then at least, by his own Argument, that *Church* may err.

Now then upon the whole matter, and to return to *A.C. NUM. 17.* If that Lady desired to rely upon a particular *Infallible Church*, 'tis not to be found on Earth. *Rome* hath not that Gift, nor her *Bishop* neither. And *Bellarmino* (who I think was as able as any Champion that *Church* hath) dares not say, 'tis either *Heretick*, or a *manifest Error*, to say, That the *Apostolick See* may be removed thence, and that *Church* not only err in *Faith*, but also fall quite away from it. Now I, for my part, have not ignorance enough in me to believe, that that *Church* which may *Apostatize* at some one time, may not err at another; especially since both her erring and failing may arise from other Causes besides that which is mentioned by the *Cardinal*. And if it may err, 'tis not *Infallible*.

F. The Question was, Which was that Church? A Friend of the Ladies would needs defend, That not only the Roman, but also the Greek Church was right.

B. When that Honourable Personage answered, I was not by to hear. But I presume, he was so far from granting, that only the Roman Church was right, as that he did not grant it right, and that he took on him no other defence of the poor Greek Church, than was according to Truth.

† *Pia & probabilissima Sententia est, Cathedram Petri non posse separari à Româ, & proinde Romanam Ecclesiam absoluere non posse errare, vel deficere.* *I. 4. de Rom. Pont. c. 4. §. Quod nichilominus.*

§. 4.

F. I told him, That the Greek Church had plainly changed, and taught false in a Point of Doctrine concerning the Holy Ghost, and that I had heard say, that even his Majesty should say, That the Greek Church having erred against the Holy Ghost, had lost the Holy Ghost.

§. 5. B. You are very bold with His Majesty, to relate him upon *Hear-say*. My intelligence serves me not to tell you what His Majesty said: But if he said it not, you have been too credulous to believe, and too sudden to report it. Princes deserve, and were wont to have, more Respect than so. If His Majesty did say it, there is *Truth* in the speech; the Error is yours only, by mistaking what is meant by *losing the Holy Ghost*. For a particular Church may be said to lose the *Holy Ghost* two ways, or in two degrees. 1 The one, when it loses such special assistance of that Blessed Spirit, as preserves it from all dangerous Errors and sins, and the temporal punishment which is due unto them: And in this sense the *Greek Church* did perhaps *lose the Holy Ghost*: for they erred against him, they sinned against God. And for this, or other sins, they were delivered into another *Babylonish Captivity* under the *Turk*, in which they yet are; and from which, God in his mercy deliver them. But this is rather to be called an Error *circa Spiritum Sanctum*, about the Doctrine concerning the *Holy Ghost*, than an Error against the *Holy Ghost*. 2 The other is, when it loses not only this assistance, but all assistance *ad hoc*, to this, that they may remain any longer a *true Church*; and so, *Corinth* and *Ephesus*, and divers other Churches have *lost the Holy Ghost*; but in this sense the whole *Greek Church* lost not the *Holy Ghost*. For they continue a *true Church* in the main substance, to and at this day, though Erroneous in this Point which you mention, and perhaps in some other too.

F. The Ladies Friend not knowing what to answer, called in the Bishop, who sitting down first, excused himself as one unprovided, and not much studied in Controversies, and desiring that in Case he should fail, yet the Protestant Cause might not be thought ill of.

§. 6.

B. This is most true. For I did indeed excuse my self, and had great reason so to do. And my Reason being grounded upon *Modesty*, for the most part, there I leave it. Yet this it may be fit others should know, that I had no information where the other Conferences brake off, no instruction at all what should be the ground of this third Conference, nor the full

full time of four and twenty hours to bethink my self. And this I take upon my Credit is most true : whereas you make the siftiing of these , and the like *Questions* , to the very *Bran*, your dayly work , and came throughly furnished to the busines , and might so lead on the Controversie to what your self pleased , and I was to follow as I could. * *S. Augustine* * *De util. Credendi. c. 2.*

said once, *Scio ne invalidum esse*, I know I am weak ; and yet he made good his Cause. And so perhaps may I against you. And in that I preferr'd the Cause before my particular Credit ; that which I did was with *modesty*, and according to *Reason*. For there is no *reason* the weight of this whole Cause should rest upon any one particular man : And great *reason*, that the personal defects of any man should press himself ; but not the Cause. Neither did I enter upon this service , out of any forwardness of my own , but commanded to it by *Supreme Authority*.

F. It having an hundred better Scholars to maintain it than he. To which I said, there were a thousand better Scholars than I to maintain the Catholick Cause.

B. In this I had never so poor a Conceit of the *Protestants Cause* , as to think , that they had but an hundred better than my self to maintain it. That which hath an hundred , may have as many more , as it pleases God to give , and more than you. And I shall ever be glad , that the *Church of England* (which, at this time, if my memory reflect not amiss, I named) may have far more able Defendants than my self. I shall never envy them , but rejoice for her. And I make no question, but that if I had named a *thousand* , you would have multiply'd yours into *ten thousand*, for the *Catholick Cause* (as you call it.) And this confidence of yours hath ever been fuller of noise then proof. But you proceed.

§. 7.

F. Then the Question about the Greek Church being proposed, I said as before, that it had erred.

B. Then I think the Question about the Greek Church was proposed. But after you had with confidence enough not spared to say , That what I would not acknowledge in this Cause, you would wring and extort from me ; then indeed you said as before, that it had *erred* : And this no man denied. But every *Error* denies not *Christ* , the *Foundation* ; or makes *Christ* deny it, or thrust it from the *Foundation*.

§. 8.

F. The Bishop said, That the Error was not in Points Fundamental.

B. I

§. 9.
NUM. 1. B. I was not so peremptory. My speech was, That divers Learned men, and some of your own, were of Opinion, that (as the Greeks expressed themselves) it was a Question not simply Fundamental. I know, and acknowledge that Error of denying the *Procession of the Holy Ghost from the Son*, to be a grievous Error in Divinity. And sure it would have grated the Foundation, if they had so denied the *Procession of the Holy Ghost from the Son*, as that they had made an Inequality between the Persons. But since their form of speech is, *¶ That the Holy Ghost proceeds from the Father by the Son, and is the Spirit of the Son*, without making any difference in the *Consubstantiality of the Persons*; I dare not deny them to be a true Church for this; though I confess them an erroneous Church in this particular.

¶ Non ex Filiō, sed spiritum Filii esse dicimus. Damascen. L. 1. Fid. Orth. c. 11. Et Patris per Fidem. Ibid.

NUM. 2.

b Pluralitas in Voce, salvatā unitate in Re, non repugnat unitati Fidei. Durand. Lib. 3. d. 25. q. 2.

c Magist. 1. Sent. d. 11. D. Sane scindendum est, quod licet in praesenti Article. nō est, tamen a nobis Gracis verbo differunt, &c. Bandinus L. 1. de Trin. d. 11. C. Bonavent. in 1. Sent. de 11. A. 1. q. 1. S. 12. Licer. Gracis infensus, quim dixit Gracos adde, et obsecere curio-

statem Romanis addendo (Filioq.) Quia sine bujus Articuli professione salus erat; non Respondet negando salutem esse, sed dicit tantum opportunam fuisse Determinationem propter periculum. Et postea §. 15. Sunt qui volunt justinere opinionem Gracorum, & Latinorum, distinguendo duplitem modum Procedendi.

Sed forte si duo sapientes, unus Gracus, alter Latinus, uterque verus amator Veritatis, & non propriè dictomis, &c. de hac vīdā contrarietate disquirerent, pataret utique tandem ipsam Contrarietatem non esse veraciter realem sicut est Vocalis. Scotus in 1. Sent. d. 11. q. 1. Antiquorum Gracorum à Latinis discrepantia in voce potius est, & modo explicandi Emanationem Sp. S. quam in ipsa re, &c. Jodocus Clitoveus in Damasc. L. 1. Fid. Orth. c. 11. Et guidam ex Gracis concedunt, quod sit à Filio, vel ab eo profluat. Thom. p. 1. q. 36. A. 2. C. Et Thomas ipse dicit, Sp. S. procedere mediate à Filio. Ib. A. 3. ad 1. Saltem ratione Personarum Spirantium. Respondeo cum Bellarione, & Gennadio, Damascenum non negasse Sp. S. procedere ex Filio, quod ad rem attinet, quim dixerit spiritum esse Imaginem Fisi, & per Filium, sed existimasse tutius dici per Filium, quam ex Filio, quantum ad modum loquendi, &c. Bellarm. L. 2. de Christo, c. 27. S. Respondeo igitur. Et Tollet, in S. John 15. Ar. 25 & Lutheran. Resp. ad Resp. 2. Jeremia Patriarche. d Eadem penitus Sententia, ubi supra, Clitove. e Bellarm. 4. de Notis Eccl. cap. 8. §. Quod autem apud Gracos.

NUM. 3.

It ought to be no easie thing to condemn a man of *Heretick*, in foundation of faith; much les a Church; least of all so ample

ple and large a Church as the Greek, especially so, as to make them *no Church*. *Heaven Gates* were not easily shut against Multitudes, when St. Peter wore the Keys at his own Girdle. And it is good Counsel which * *Alphonsus a Castro*, one of your own, gives: *Let them consider that pronounce easily of Heresie, how easie it is for themselves to err*. Or if you will pronounce, consider what it is that seperates from the Church simply, and not in part only. I must needs profess, that I wish heartily, (as well as † others) that those distressed men, whose Crois is heavy already, had been more plainly and moderately dealt withal, though they think a diverse thing from us, than they have been by the *Church of Rome*. But hereupon you say you were forced:

* Lib. 3, cont.
Heres. fol. 93.
A. Ut videant
bi, qui facile
de Hæresi pro-
nuntiant,
quam facilièti-
am ipsi errent:
Et intelligent,
non esse tam
leviter de Hæ-
resi censem-
dum, &c. In
verbo [Beati-
tudo.]
† Junius Ani-
mad. in Bellar.
cont. 2. l. 3. c.

F. Whereupon I was forced to repeat what I had formerly brought 23.
against Dr. White, concerning Points Fundamental.

B. Hereupon it is true, that you read a large Discourse out of a Book Printed, which, you said, was yours; the Particulars (all of them at the least) I do not now remember, nor did I then approve. But if they be such as were formerly brought against Doctor *White*, they are by him formerly answered.

The first thing you did, was the * *righting* of St. *Augustine*; which Sentence I do not at all remember was so much as named in the Conference, much less was it stood upon, and then righted by you. Another place of St. *Augustine* indeed was (which you omit;) but it comes after, about *Tradition*, to which I remit it. But now you tell us of a great Proof made out of this † place: For these words of yours contain two Propositions: One, *That all Points defined by the Church are Fundamental*: The other, *That this is proved out of this place of St. Augustine*.

1. For the first, *That all Points defined by the Church are fundamental*: It was not the least means, by which *Rome* grew to her Greatness, to blast every Opposer she had with the Name of *Heretick*, or *Schismatick*; for this served to shrivel the Credit of the Persons. And the Persons once brought into Contempt and Ignominy, all the good they desired in the Church, fell to dust for want of Creditable Persons to back and support it. To make this proceeding good in these later years, this course (it seems) was taken. The *School*, that must maintain (and so they do) *That all Points defined by the Church, are thereby * Fundamental, b necessary to be believed, c of the Substance of the Faith*; and that, though it be

* F. First righting the Sentence of St. *Austin*: *Ferendus est Disputator errans* &c. Here A. C. p. 44. tells us very learnedly, that my corrupt Copy hath *righting* instead of *reading* the Sentence of St. *Austin*. Whereas I here use the word *righting*, not as it is opposed to *reading* (as any man may discern A. C. palpably mistakes) but for *doing right* to St. *Austin*. And if I had meant it for *writing*, I should not have spelled it so.

† By which is proved, That all Points defined by the Church are Fundamental.

a Your own word.
b *Inconclusa fide ab omnibus*. Thom.
2. 2.e. q. 1. Art. 10. C.
c *Scotus I. Sent. a. II. q. 1.*

determined

d Ecclesiae Vo- determined quite ^a quite *extra Scripturam*. And then ^c leave
ces etiam ex- the wife and active Heads to take order, that there be strength
tra Scriptu- enough ready to determine what is fittest for them.
ram. Stap. Re-
lect. Con. 4.

q. 1. Ar. 3. Quæ maturo judicio definitivit, &c. Solidum est, & etiam si nullo Scripturarum aut evidenti,
aut probabili testimonio confirmaretur. Ibid.

c Et penes Cercopes Victoria sit, Greg. Naz. de Differen. vita. Crecopes i. Astutus, & veteratorie Impro-
bitatis Episcopos, qui artibus suis ac dolis omnia Concilia perturbabant. Schol. ib.

NUM. 3. But since these men distinguish not, nor you, between the *Church in general*, and a *General Council*, which is but her *Representation* for determinations of the Faith; though I be very slow in sifting or opposing what is concluded by Lawful, General, and Consenting Authority; though I give as much as can justly be given to the Definitions of Councils truly General: Nay, suppose I should grant (which I do not) *That General Councils cannot err*; yet this cannot down with me, *That all Points even so defined are Fundamental*. For *Deductions* are not prime and native *Principles*; nor are *Superstructures Foundations*. That which is a *Foundation for all*, cannot be one, and another, to different Christians in regard of it self; for then it could be no common *Rule* for any, nor could the Souls of men rest upon a *shaking Foundation*. No: If it be a true *Foundation*, it must be *common to all*, and *firm under all*; in which sense the *Articles of Christian Faith* are fundamental.

* *Quum enim una & eadem fides sit, neque is qui multum de ipsa dicere potest, plusquam oportet, dicit; neque qui parum, ipsam imminuit. Iren. L. 1. advers. Hæres. c. 3.*

doth not utter. Therefore the *Creed* (of which he speaks) is a *common*, is a *constant Foundation*. And an *Explicite Faith* must be of this, in them which have the use of Reason; for both *Guides*, and *simple People*, all the *Church* *utter* this.

NUM. 4. Now many things are defined by the *Church*, which are but *Deductions* out of this: which (suppose them deduced right) move far from the foundation; without which *Deductions* explicitly believed, many millions of Christians go to Heaven; and cannot therefore be *fundamental in the Faith*. True *Deductions* from the *Article* may require necessary belief, in them which are able, and do go along with them from the Principle to the Conclusion. But I do not see, either that the *Learned* do make them necessary to *all*, or any reason why they should. Therefore they cannot be *fundamental*; and yet to some mens *Salvation* they are necessary,

NUM. 5. Besides, that which is *fundamental* in the *Faith of Christ*,
is

is a Rock immovable, and can never be varied. Never *. Therefore, if it be fundamental after the Church hath defined it, it was fundamental before the Definition, else it is moveable; and then no Christian hath where to rest. And if it be immovable, as † indeed it is, no Decree of a Council, be it never so General, can alter immovable Verities, no more then it can change immovable Natures. Therefore if the Church in a Council define any thing, the thing defined is not fundamental, because the Church hath defined it; nor can be made so by the Definition of the Church, if it be not so in it self. For if the Church had this power, she might make a new Article of the Faith, * which the Learned amongst your selves deny: For the Articles of the Faith cannot increase in substance, but only in <sup>* Occham.
Almain. in 3.
Sent. D. 25. q. 1.</sup>

Explication *. And for this, I'll be judg'd by Bellarmine, † who disputing against Amb. Catharinus about the Certainty of Faith, tells us, That Divine Faith both not its certainty, because 'tis Catholick, i. e. common to the whole Church; but because it builds on the Authority of God, who is Truth it self, and can neither deceive, nor be deceived. And he adds, That the Probation of the Church can make it known to all, that the Object of Divine Faith is revealed from God, and therefore certain, and not to be doubted; but the Church can add no certainty, no firmness to the Word of God revealing it.

Nor is this hard to be farther proved out of your own School; ^{NUM. 6.} for * Scotus professeth it in this very particular of the Greek <sup>* Scotus in 1.
Sent. D. 11.</sup> Church: If there be (faith he) a true real difference between the Greeks and the Latines, about the Point of the Procession of the Holy Ghost, then either they or we be verè Hæretici, truly and indeed Hereticks. And he speaks this of the old Greeks, long before any Decision of the Church in this Controversie: For his instance is in S. Basil, and Greg. Nazianz. on the one side, and S. Hierome, Augustine, and Ambrose, on the other. And who dares call any of these Hereticks? is his challenge. I deny not, but that Scotus adds there, That howsoever this was before, yet ex quo, from the time that the Catholick Church declared it, it is to be held as of the substance of Faith. But this cannot stand with his former Principle, if he intend by it; That whatsoever the Church defines shall be ipso facto, and for that Determinations sake, Fundamental. For if before the

* *Resolutio* Occhami est, quod nec tota Ecclesia, nec Concilium Generale, nec summus Pontifex potest facere Articulum, quod non fuit Articulus. Sed in dubiis Propositionibus potest Ecclesia determinare, an sint Catholicae, &c. Tamen si determinando non facit quod sint Catholicae, quam prius essent ante Ecclesiae Determinationem; &c. Almain. in 3. D 25. Q. 1.

† *Regula Fidei* una omnino est, sola illa immobilia, & irreformabilis: *Tertul. de Virg. vel. cap. 1. In hac fide, &c. Nihil transmutare, &c. Athan. Epist. ad Jovin. de Fide.*

so by the Definition of the Church, if it be not so in it self. For if the

Faith, * which the Learned amongst your selves deny: For the

<sup>* Occham.
Almain. in 3.
Sent. D. 25. q. 1.</sup>

* *Thom. 2. 2a. q. 1. Ar. 7. C.*

† *Fides Divina non ideo habet certitudinem, quia toti Ecclesie communis est: sed quia nimirum Auctoritate Dei, qui nec falli, nec fallere potest, quam sit ipsa Veritas. L. 3. de Justif. c. 3. §. Quod verò Concilium.*

Probatio Ecclesie facit ut omnibus innotescat Objectum (Fidei Divinae) esse revelatum à Deo, & propter hoc certum & indubitatum; non autem tribuit firmatatem verbo Dei aliquid revelantis. Ibid. §. At inquit.

Determination (supposing the Difference real) some of those Worthies were truly Hereticks, (as he confesses) then somewhat made them so. And that could not be the Decree of the Church, which then was not: Therefore it must be somewhat really false, that made them so; and *fundamentally false*, if it

[†]Bellar. L. 2. de Conc. Auth. c. 12.
Concilia cum definiunt, non faciunt ali-
quid esse infallibilis veritatis, sed decla-
ravit. Explicare, Bonavent. in 1. d. 11.
A. 1. q. 1. ad finem. Explanare, decla-
rare. Tho. 1. q. 36. A. 2. ad. 2. & 2. 2. q. 1.
A. 10. ad. 1.
Quid unquam aliud (Ecclesia) Concilio-
rum decretis ensa est, nisi ut quod ante a
simpliciter credebatur, hoc idem postea
diligenter crederetur. Vin. Lyr. cont.
ber. c. 32.

But Scotus was wiser than to intend this. It may be, he saw the stream too strong for him to swim against, therefore he went on with the Doctrine of the Time, *That the Churches Sentence is of the substance of Faith*; but meant not to betray the Truth: For he goes no farther than *Ecclesia declaravit*, since the Church hath declared it, which is the word that is used by divers †.

N U M . 7.
^aSent. 1. D. 11.
^bAlb. Mag. iv
^cSent. D. 11.
Art. 7.

Now the ^a Master teaches, and the ^b Scholars too, That every thing which belongs to the Exposition or Declaration of another, *intus est*, is not another contrary thing, but is contained within the Bowels and nature of that which is interpreted, from which, if the Declaration depart, it is faulty and erroneous; because instead of declaring, it gives another, and contrary ^c sense. Therefore, when the Church declares any thing *nec quicquam praeterea*. Vin. Lyr. c. 32. *extra; in the nature and verity of the thing, or out of it.* If it were *extra*, without the nature of the thing declared, then the Declaration of the thing is false, and so, far from being fundamental in the Faith ^d. If it were *intus*, within the compass and nature of the thing, though not open and apparent to every eye; then the Declaration is true, but not otherwise fundamental, then the thing is which is declared: for that which is *intus*, cannot be larger or deeper than that in which it is; if it were, it could not be *intus*. Therefore nothing is simply fundamental, because the Church declares it, but because it is so in the

^dIn novâ Hæresi Veritas prius erat de Fide, et si non ita declarata Scotus in 1. D. 11. q. 1. in fine. Heretici multa que- erant implicita a fidei nostra compulerunt explicare. Bonavent. in 1. D. 11. A. 1. Q. 1. ad finem. Tho. 1. q. 36. A. 2. ad. 2. Quamvis Apostolica Sedes, aut Generale Con- cilium de Hæresi censere posset, non ta- men ideo Afferentia aliqua erit Hæresis, quia Ecclesia definiuit, sed quia Fidei Catholica repugnat. Ecclesia siquidem sua definitio non facit talen Affer- entiam esse Hæresi, quoniam etiam si ipse non definitur, esset Hæresis; sed id efficit ut patet. Sc. Alphon. à Castro L. 1. Advers. Hæres. c. 8. fol. 21. D.

N U M . 8.

ngure of the thing, which the Church declares. And it is a slight and poor Evasion that is commonly used, that the Declaration of the Church makes it Fundamental, quoad nos, in respect of us; for it doth not that neither: For no respect to us can vary the Foundation. The Churches Declaration can bind us to Peace, and External Obedience, where there is not express Letter of Scripture, and Sense agreed on; but it cannot make any thing fundamental to us, that is not so in its own Nature. For if the Church can so add, that it can by a Declaration make a thing to be fundamental

mental in the Faith, that was not; then it can take a thing away from the Foundation, and make it by declaring, not to be fundamental; which all Men grant, no power of the Church can do. + For the power of adding any thing contrary, and of detracting any thing necessary, are alike forbidden. * Ecclesia donum amputat necesse, non cassaria, non apponit superflua, Vin. Lyr. c. 32. Now, nothing is more apparent, than this, to the Eye of all Men, That the Church of Rome hath determined, or declared, or defined (call it what you will) very many things, that are not in their own nature fundamental; and therefore, neither are, nor can be made so by her adjudging them. Now, to all this discourse, That the Church hath not power to make any thing fundamental in the Faith, that intrinsically, and in its own nature, is not such, A.C. is content to say nothing.

2. For the second, That it is proved by this place of St. Augustine, That all Points defined by the Church, are fundamental. You might have given me that place cited in the Margin, and eased my pains to seek it; but it may be, there was somewhat in concealing it: For you do so extraordinarily right this place, that you were loth (I think) any body should see how you wrong it. The place of St. Augustine is this, against the Pelagians, about Remission of Original Sin in Infants:

* This is a thing founded: An erring Disputer is to be born with in other Questions not diligently digested, not yet made firm by full Authority of the Church, their Error is to be born with; but it ought not to go so far, that it should labour to shake the Foundation it self of the Church. This is the place: But it can never follow, out of this place (I think) That every thing defined by the Church, is fundamental.

For First, He speaks of a Foundation of Doctrine in Scripture; NUM. 10. not a Church-definition. This appears: For, few Lines before, he tells us, (a) There was a Question moved to St. Cyprian, Whether Baptism was concluded to the eighth Day, as well as Circumcision? And no doubt was made then of the (b) beginning of Sin; (b) Origine Peccati. and that, (c) out of this thing, about which no Question was moved; that Question that was made, was answered. And (d) again; (c) Ex ea re, That St. Cyprian took that, which he gave in Answer from the Foundation of the Church, to confirm a Stone that was shaking. (d) Hoc de Fundamento Ecclesie summis fit ad confirmationem mandum Latinum nutantem. Now, St. Cyprian, in all the Answer that he gives, hath not one word of any Definition of the Church: Therefore ea res, that thing by which he answered, was a Foundation of prime and settled Scripture-Doctrine, not any Definition of the Church; Therefore, that which he took out of the Foundation of the Church, to fasten the Stone that shook, was not a Definition of the Church, but the Foundation of the Church it self, the Scripture,

(e) Concil. Mis-
levit. c. 2. pture, upon which it is builded: as appeareth in the (e) *Milevius*
(f) Rom. 5.15. tane Council; where the Rule, by which Pelagius was condemn'd
(g) Ut Fun-
sum Ecclesie quarema in the same sense, That the Disputer is not to be born any ion-
quarere in the
tar. ger, that shall (g) endeavour to shake the Foundation it self, upon
which the whole Church is grounded.

NUM. 11. Secondly, If St. Augustine did mean by Founded, and Foundation, the Definition of the Church, because of these words, *This thing is founded, this is made firm by full Authority of the Church*; and the words following these, *To shake the Foundation of the Church*; yet it can never follow out of any, or all these Circumstances (and these are all) *That all Points defined by the Church, are fundamental in the Faith*. For first, No Man

(h) 1 Tim. 3. denies, but the Church is a (h) Foundation; That things defined by it, are founded upon it: And yet hence it cannot follow,

(i) *Mos fundatissimus*, S. That the thing that is so founded, is fundamental in the

(j) *Aug. Ep. 28.* Faith: For things may be (i) founded upon *Humane Authority*, and be very certain, yet not fundamental in the Faith. Nor yet

can it follow, *This thing is founded, therefore every thing determined by the Church, is founded*. Again, That which follows; That those things are not to be opposed, which are made firm by full Authority of the Church, cannot conclude, they are therefore Fundamental in the Faith: For full Church-Authority (always the time that included the *Holy Apostles* being past by, and not comprehended in it) is but *Church-Authority*; and

(k) *Staple. Re-
lief. cont. 4.
q. 3. A. 1.* *Church-Authority*, when it is at Full Sea, is not simply (k) *Di-*

vine, therefore the Sentence of it not fundamental in the Faith. And yet, no erring Disputer may be endured to shake the Foundation, which the *Church in Council* lays. But plain Scripture, with evident Sense, or a full demonstrative Argument, must have room,

(l) *Quod quidem, si ram manifestu mon-
stratur, ut in dubium venire non possit,
præponenda est omnibus illis rebus, qui-
bus in Catholicâ teneor. Ita si aliquid
apertissimum in Evangelio. S. August.
contra Faust. c. 4.* where a wrangling and erring Disputer may not be allowed it. And there is (l) neither of these, but may convince the Definition of the Council, if it be ill founded. And the Articles of the Faith may easily prove it is not Fundamental, if indeed, and verily, it be not so.

NUM. 12. And I have read some-body that says (Is it not you?) *That things are fundamental in the Faith two ways: One, in their Manner such, are as all things which be so in themselves; The other, in the Manner; such as are all things that the Church hath defined, and determined to be of Faith: And that so, some things that are de modo, of the manner of Being, are of Faith. But, in plain truth, this is no more, than if you should say, Some things are fundamental in the Faith, and some are not. For wrangle while you will, you shall never be able to prove, that any thing which is but de modo, a Consideration of the manner*

manner of being only, can possibly be fundamental in the Faith.

And since you make such a *Foundation* of this place; I will ^{NUM. 13.} a little view the Mortar with which it is laid by you. It is a venture, but I will find it ^(a) untempered. Your Assertion is: ^{(a) Ezek. 13.} All Points defined by the Church are fundamental. Your Proof, ^{11.} this place; Because that is not to be shaken, which is settled by ^(b) full Authority of the Church. Then (it seems) your meaning is, that this Point there spoken of, ^{(b) Plenæ Ecclesiæ Autoritatis.} *The Remission of Original Sin in Baptism of Infants*, was defined, when St. Augustine wrote this, by a full Sentence of a General Council. First, If you say it was: ^(c) Bellarmine will tell you, it is false; and that the Pelagian Heresy was never condemned in an Oecumenical Council, but only in Nationals. But Bellarmine is deceived: For while the Pelagians stood out impudently against National Councils, some of them defended Nestorius; which gave occasion to the first ^(d) Ephesine Council to Excommunicate, and depose them. ^{(d) Can. 1. 4.} And yet this will not serve your turn for this place. For St. Augustine was then dead, and therefore could not mean the Sentence of that Council in this place. Secondly, If you say, it was not then defined in an Oecumenical Synod; *Plena Authoritas Ecclesiæ*, the full Authority of the Church there mentioned, doth not stand properly for the Decree of an Oecumenical Council, but for some *National*; as this was condemned in a ^(e) National Council. ^{(e) Concil. Mis-Council.} And then, the full Authority of the Church here, is ^(f) Africk. ^{(f) Nay, if your own Capellus be true, De Apel. Eccl. Afric.} no more than the full Authority of the Church of ^(g) Africk. ^{(g) A. C. p. 45.} And I hope that Authority doth not make all Points defined by it to be fundamental. You will say, Yes, if that Council be confirmed by the Pope. And then I must ever wonder, why St. Augustine should say, *The full Authority of the Church*, and not ^{but a Provincial of Numidia, not a Plerary of Africk.} follow one word upon the Pope, by whose Authority only that *dois*, have their Fulness of Authority in your Judgment. An inexpiable Omission, if this Doctrine concerning the Pope were true.

But here A. C. steps in again to help the Jesuit; and he tells us, over and over again, *That all Points made firm by full Authority of the Church, are fundamental*: So, firm he will have them, and therefore fundamental. But I must tell him: That first, 'Tis one thing in *Nature*, and *Religion* too, to be *firm*; and another thing to be *fundamental*. These two are not Convertible. 'Tis true, that every thing that is *fundamental*, is *firm*: But it doth not follow, that every thing that is *firm*, is *fundamental*. For many a *Superstructure* is exceeding *firm*, being fast, and close joyned to a sure *Foundation*; which, yet no Man will grant, is *fundamental*. Besides, Whatsoever is *fundamental* in the *Faith*, is *fundamental to the Church*; which is one by the *Unity* ^(g) of *Faith*. Therefore, if every thing defined by the ^{(g) Almain. in 3. Sent. Dis. 25. q. 1. A Fide enim una Ecclesia dicitur una.} Church

Church be fundamental in the Faith; then the Churches Definition is the Churches Foundation. And so upon the matter, the Church can lay her own Foundation; and then, the Church must be in absolute and perfect Being, before so much as her Foundation is laid. Now this is so absurd for any Man of Learning to say, that by and by after A.C. is content to affirm, not only, that the *prima Credibilita*, the Articles of Faith; but all which so pertains to Supernatural, Divine, and Infallible Christian Faith, as that thereby Christ doth dwell in our Hearts, &c. is the Foundation of the Church under Christ, the Prime Foundation.

And here he's out again: For First, All which pertains to Supernatural; Divine and Infallible Christian Faith, is not by and by * fundamental in the Faith to all Men. And Secondly, the whole Discourse here is concerning Faith, as it is taken Objective, for the Object of Faith, and thing to be believed: But that Faith, by which Christ is said to dwell in our Hearts, is taken Subjective, for the Habit and Act of Faith. Now, to confound both these in one Period of Speech, can have no other aim, than to confound the Reader. But to come closer, both to the Jesuit, and his Defender,

* Aliquid pertinet ad Fidem dupl. citer. Uno modo directe, sicut ea que nobis sunt principaliiter divinitus tradita, ut Deum esse Trinum, &c. Et circa haec opinari falsum hoc ipso inducit Heresim, &c. Alio modo indirecte. Ex quibus consequitur aliquid contrarium Fidei, &c. Et in his aliquis potest falsum opinari abque periculo Heresit, donec Sequela illa ei immotescat, &c. Tho. p. i. q. 32. A. 4. C. There are things necessary to the Faith; and things which are but accessory, &c. Hooker L. 3. Eccl. Pol. S. 3.

authority of the Church, be fundamental, then they must grant, that every thing determined by the Council of Trent is fundamental in the Faith. For, with them, 'tis firm and Catholick, which that Council Decrees. Now, that Council Decrees, † That Orders collated by the Bishop are not void, though they be given without the Consent, or Calling of the People, or of any Secular Power. And yet they can produce no Author that ever acknowledged

this Definition of the Council fundamental in the Faith. 'Tis true, I do not grant, that the Decrees of this Council are made by full Authority of the Church; but they do both grant and maintain it: And therefore it is Argumentum ad hominem, a good Argument against them, that a thing so defined may be firm, for so this is; and yet not fundamental, for so this is not.

NUM. 15. But A.C. tells us further; That if one may deny, or doubtfully dispute against any one Determination of the Church, then he may against another, and another, and so against all; since all are made firm to us by one and the same Divine Revelation, sufficiently applied by one and the same full Authority of the Church; which being weakened in any one, cannot be firm in any other. First, A.C. might have acknowledged, that he borrowed

rowed the former part of this out of * *Vincensius Lirinensis*. And as that Learned Father uses it, I subscribe to it, but not as A. C. applies it. For *Vincentius* speaks there *de Catholico Dogmate*, of Catholick Maximes:

And A. C. will force it to every Determination of the Church.

Now *Catholick Maximes*, which are properly *fundamental*, are §. 38. N. 21. certain prime truths deposited with the Church, and not so much determined by the Church, as published and manifested,

and so made firm by her to us. For so † *Vincentius* exprefly. Where, all that the Church doth, is but, *ut hoc idem quod antea*, that the same thing may be believed, which was before believed, but with more Light, and Clearness, and (in that fense) with more Firmness, then before.

Now in this fense, give way to a *Disputator errans*, every Cavilling Disputer to deny, or quarrel at the Maximes of Christian Religion, any one, or any part of any one of them; and why may he not then take liberty to do the like of any other, till he have shaken all? But this hinders not the Church her self, nor any appointed by the Church to examine her own Decrees, and to see that she keep *Dogmata deposita*, the Principles of Faith unblemished, and uncorrupted. For if she do not so, but that * *No-*

nvia veteribus, new Doctrines be added to the old; the Church, which is *Sacrarium veritatis*, the *Repository* of Verity, may be changed in *Lupanar errorum*, I am loath to English it. By the Church then this may, nay it ought to be done; however, every wrangling Disputer may neither deny, nor doubtfully dispute, much less obstinately oppose the Determinations of the Church, no not where they are not *Dogmata Depositata*, these deposited Principles. But if he will be so bold to deny, or dispute the Determinations of the Church; yet that may be done without shaking the foundation, where the Determinations themselves belong but to the fabrick, and not to the foundation. For a whole frame of Building may be shaken, and yet the foundation where it is well laid, remain firm. And therefore at all, A. C. darest not say, the foundation is shaken, but only *in a fort*. And then tis as true, that *in a fort* it is not shaken.

2. For the second part of his Argument, A. C. must pardon me, if I dissent from him. For first, All determinations of the Church are not made firm to us by one and the same Divine Revelation. For some Determinations of the Church are made firm to us, per chirographum & Scripturæ, by the hand writing of the Scripture; and that's Authentical indeed. Some other

* *Contra Heres. c. 31.* Abdicat enim qualibet parte Catholici Dogmati, alia quoque atque item alia, &c. Quid aliud ad extremum sequetur, nisi ut tum pariter repudietur?

† *Ecclesia Depositorum apud se Dogmatum Custos. &c.* Denique quid unquam Conciliorum Decretis enixa est, nisi ut quod antea simpliciter credebatur, hoc item postea diligenter crederetur, &c. *Vin. Lit. cont. Heres. c. 32.*

* *Vin. Lit. cont. Heres. c. 31.* Impiorum & turpium Errorum Lupanar: ubi erat ante casta & incorrupte Sacrarium Veritatis.

A. C. p. 46.

NUM. 16.

† *Vin. Lit. cont. Her. c. 32.*

other Decisions, yea and of the Church too, are made, or may

[†] *Select. cont. 4. q. 1. Art. 3. Etiam si nullo Scripturarum, aut evidenti, aut probabili Testimoni, &c.*

^{*} *Non potest aliquid certum esse certitudine fidei, nisi aut immediate continetur in Verbo Dei, aut ex Verbo Dei per evidenter consequentiam deducatur. Bellar. L. 3. de Justificat. c. 8. §. Prima Ratio.*

be (if [†] Stapleton inform us right) without an evident, nay without so much as a probable Testimony of Holy Writ. But ^{*} Bellarmine falls quite off in this, and confesses in express terms, *That nothing can be certain by certainty of Faith, unless it be contained immediately in the Word of God; or be deduced out of the Word of God by evident*

Consequence. And if nothing can be certain but so, then certainly no *Determination of the Church it self*; if that Determination be not grounded upon one of these: either express Word of God, or evident consequence out of it. So here's little agreement in this great point between Stapleton and Bellarmine. Nor can this be shifted off, as if Stapleton spake of the *Word of God Written*, and Bellarmine of the *Word of God Unwritten* (as he calls *Tradition*.) For Bellarmine treats there of the knowledge which a man hath of the certainty of his own Salvation. And I hope *A. C.* will not tell us, there's any *Tradition extant unwritten*, by which *particular men* may have assurance of their several Salvations. Therefore Bellarmine's whole Disputation there is quite beside the matter: or else he must speak of the *written Word*, and so lye cross to Stapleton, as is mentioned. But to return. If *A.C.* will, he may, but I cannot believe, that a *Definition of the Church*, which is made by the express *Word of God*, and another which is made without so much as a *probable Testimony* of it, or a *clear Deduction* from it, are made firm to us by one and the same Divine Revelation. Nay, I must say in this case, that the one Determination is firm by Divine Revelation, but the other hath no Divine Revelation at all, but the Churches Authority only.

2. *Secondly*, I cannot believe neither, *That all Determinations of the Church are sufficiently apply'd by one and the same full Authority of the Church.* For the Authority of the Church, though it be of the same fulness in regard of it self, and of the Power which it commits to *General Councils* lawfully called; yet it is not always of the same fulnes of knowledge and sufficiency; nor of the same fulness of Conscience and Integrity, to apply *Dogmata Fidei*, that which is Dogmatical in the Faith. For instance, I think you dare not deny, but the *Council of Trent* was lawfully called; and yet I am of Opinion, that few, even of your selves, believe that the *Council of Trent* hath the same fulness with the *Council of Nice*; in all the forenamed kinds, or degrees of Fulness. Thirdly, suppose that *all Determinations of the Church are made firm to us by one and the same Divine Revelation, and sufficiently applied by one and the same full Authority*; yet it will not follow that they are all

all alike fundamental in the Faith. For I hope A. C. himself will not say, that the Definitions of the Church are in better condition, than the Propositions of Canonical Scripture. Now all Propositions of Canonical Scripture are alike firm, because they all alike proceed from Divine Revelation; but they are not all alike fundamental in the Faith. For this Proposition of Christ to St. Peter and St. Andrew, *Follow me, and I will make you Fishers of Men*,^{*} is as firm a Truth, as that which he delivered to his Disciples, *That he must dye, and rise again the third Day*: For both proceed from the same Divine Revelation, out of the Mouth of our Saviour; and both are sufficiently applied by one and the same full Authority of the Church, which receives the whole Gospel of St. Matthew to be Canonical and Infallible Scripture. And yet both these Propositions of Christ are not alike fundamental in the Faith. For I dare say, No Man shall be saved (in the ordinary way of Salvation) that believes not the Death and the Resurrection of Christ. And I believe A. C. dares not say, that no Man shall be saved, into whose Capacity it never came, that Christ made St. Peter and Andrew Fishers of Men. And yet, should he say it; nay, should he shew it *sub annulo Piscatoris*, no Man will believe it, that hath not made Shipwreck of his common Notions. Now, if it be thus between Proposition and Proposition, issuing out of Christ's own Mouth, I hope it may well be so also between even Just and True Determinations of the Church; that supposing them alike true and firm, yet they shall not be alike fundamental to all Mens Belief.

F. Secondly, I required to know, what Points the Bishop would account Fundamental. He said, All the Points of the Creed were such.

B. Against this I hope you except not. For since the (a) Fathers make the Creed the Rule of Faith; (b) since the agreeing Sense of Scripture with those Articles are the two Regular Precepts by which a Divine is governed about the Faith; since your own Council of (c) Trent Decrees, That it is that Principle of Faith, in which all that profess Christ do necessarily agree, & fundamentum firmum & unicum, not the firm alone, but the only Foundation; since it is Excommunication (d) ipso jure, for any Man to contradict the Articles contained in that Creed; since the whole Body of the Faith is so contained in the Creed, as that the (e) substance of it was believed even before the Coming of Christ, though not so expressly as since in the number of 22. q. 1. Art. 7. e.

(a) Tertull. *Apol. contra Gentes*, c. 47.
de veland. virg. c. 1. S. August. *Serm. 15. de Temp. cap. 2.* Ruffin. in *Symb. apud Cyprian. p. 357.*

(b) Alb. Mag. in 1. *Sent. D. 11. A. 7.*

(c) Concil. Trident. *Sess. 3.*

(d) Bonavent. *Ibid. Dub. 2. & 3. in literam.*
(e) Thom. 2. *q. 1. Art. 7. e.*

(f) Bellar. L. 4. de Verb. Dei non Scrip. c. 11. §. Primum the *Articles*; since (f) Bellarmine confesses, That all things simply necessary for all Men's Salvation are in the *Creed*, and est. the *Decalogie*; what reason can you have to except? And yet,

for all this, every thing fundamental is not of a like nearness to the Foundation, nor of equal primeness in the Faith. And my granting the *Creed* to be fundamental, doth not deny, but

(g) Tho. 1. 1. a. that there are (g) quædam prima Credibilia, certain prime Principles of Faith; in the Bosom whereof all other *Articles* lay wrapped and folded up. One of which, since Christ, is that of

(h) 1 Joh. 4. 2. (b) St. John; Every Spirit that confesseth Jesus Christ come in the Flesh, is of God. And one, both before the Coming of

(i) Heb. 11. 6. Christ, and since, is that of St. Paul; (i) He that comes to God, must believe that God is; and that he is a Rewarder of them that seek him.

N U M. 2. Here A. C. tells you, That either I must mean, that those
A. C. p. 40. Points are only fundamental, which are expressed in the *Creed*; or those also which are infolded. If I say, Those only which are expressed, then (faith he) to believe the *Scriptures* is not fundamental, because it is not expressed. If I say, Those which are infolded in the *Articles*, then some unwritten Church-Tradi-

tions may be accounted fundamental. The truth is, I said, and say still, that all the Points of the *Apostles Creed*, as they are there expressed, are fundamental. And therein I say no more, than some of your best Learned have said before me. But I never either said, or meant, that they only are fundamental:

* Conc. Tri-
dent. Sess. 3. That they are * *Fundamentum unicum*, the only Foundation, is the Council of Trent's; 'tis not mine. Mine is, That the Belief of *Scripture* to be the Word of God, and Infallible, is an equal, or rather, a preceding prime Principle of Faith, with, or to the whole Body of the *Creed*. And this agrees (as before I told the *Jesuit*) with one of your own great Masters,

^t In 1. Sent. D. Albertus Magnus †; who is not far from that Proposition in 11. A. 7. Re-
gula Fidei est terminis. So here the very Foundation of A. C's Dilemma falls concors Scrip-
turarum sen-
tientiarum Arti-
culis Fidei: fus cum Arti-
culis Fidei:
Quia illis duo-
bus regulari-
bus Preceptis
regitur Theo-
logus. off. For I say not, That only the Points of the *Creed* are fundamental, whether expressed, or not expressed: That all of them are, that I say. And yet, though the Foundation of his Dilemma be fallen away, I will take the boldness to tell A. C. That if I had said, That those Articles only, which are expressed in the *Creed*, are fundamental, it would have been hard to have excluded the *Scripture*, upon which the *Creed* it self, in every Point, is grounded: For nothing is supposed to shut out its own Foundation. And if I should now say, That some *Articles* are fundamental which are infolded in the *Creed*, it would not follow, that therefore some unwritten Traditions were fundamental. Some Traditions I deny not true and firm, and of great, both Authority, and Use, in the Church; as being Apostolical, but yet not fundamental in the Faith. And it would be a mighty

mighty large Fold, which should lap up *Traditions* within the *Creed*. As for that *Tradition*, That the *Books of holy Scriptures* are Divine, and Infallible in every part, I will handle that when I come to the proper place * for it.

* §. 16. N. 1.

F. I asked how then it happened (as Mr. Rogers saith) that the English Church is not yet resolved, what is the right Sense of the Article of Christ's descending into Hell.

B. The English Church never made doubt (that I know) what was the Sense of that Article. The words are so plain, they bear their meaning before them. She was content to put that Article among those, to which she requires Subscription; not as doubting of the Sense, but to prevent the Cavils of some, who had been too busie in crucifying that Article, and in making it all one with the Article of the Cross, or but an Exposition of it.

§. 12.
NUM. 1.

† Art. 3.

And surely, for my part, I think the Church of England is better resolved of the right Sense of this Article, than the Church of Rome; especially if she must be tryed by her Writers, as you try the Church of England by Mr. Rogers. For, you cannot agree, whether this Article be a meer Tradition, or whether it hath any place of Scripture to warrant it.

(a) Scotus in I. D. 12. q. 2.
(b) Stapleton Relect. Con. 5. q. 5. Art. 1.
(c) Bellar. 4. de Christo. c. 6. & 12. Scripturae passim hoc docent.
(d) Thom. 2. 24. q. 1. A. 9. ad 1.
(e) S. Aug. Ep. 99.

NUM. 2.

And yet again, you are different for the Sense. For you agree not, Whether the Soul of Christ, in *triduo mortis*, in the time of his Death, did go down into Hell really, and was present there; or virtually, and by Effects only. For (f) Thomas holds the first, and (g) Durand the latter. Then you agree not, whether the Soul of Christ did descend really, and in *Essence*, into the Lowest Pit of Hell; and place of the Damned, as (h) Bellarmine once held probable, and proved it; or really only into that place, or *Region* of Hell, which you call *Limbum Patrum*; de Christo. and then, but virtually, from thence into the Lower Hell: To which (i) Bellarmine reduces himself, and gives his Reason, because it is the (k) common Opinion of the School. Now the Church of England takes the words as they are in the *Creed*, and believes them without farther Dispute, and in that Sense which the ancient Primitive Fathers of the Church agreed in. And yet, if any in the Church of England should not be thoroughly resolved in the Sense of this Article; Is it not as lawful for them to say [I conceive thus, or thus, of it; yet if any other way of his Descent

NUM. 3.

(f) Thom. p. 3.

q. 52. A. 2. c.

per suam essen-

tiam.

(g) Durand.

in 3. 422. q. 3.

(h) Bellar. L. 4.

de Christo. c.

16.

(i) Bellar. Re-

cog. p. 11.

(k) Sequun-

tur enim. Thom.

an. p. 3. Q. 52. A.

* Non est per-
tinaciter affe-
rendum, quin Foundation of the Faith.

Anima Christi
per alium modum nobis ignotum potuerit descendere ad Infernum: Nec nos negamus alium modum esse
forsan veriorem; sed fatemur nos illum ignorare. Durand. in 3. Sent. Dist. 22. q. 3. Nu. 9.

F. The Bishop said, That M. Rogers was but a private Man. But (said I) if M. Rogers (writing as he did by publick Authority) be accounted only a private Man, &c.

§. 13. B. I said truth, when I said M. Rogers was a private Man.
NUM. 1. And I take it, you will not allow every speech of every Man, though allowed by Authority to have his Books Printed, to be the Doctrine of the Church of Rome. † This

† And this was an Ancient fault too, for S. Augustine checks at it in his time. *No li colligere calumnias ex Episcoporum scriptis, sive Hilarii, sive Cypriani & Agrippini.* Primo, quia hoc genus literarum ab Authoritate Canonis distinguendum est. Non enim sic leguntur tanquam ita ex iis testimonium profertur, ut contra sentire non licet, sicut si fore aliter sentirent, quam veritas postulat. S. Aug. Ep. 48. &c. And yet these were far greater men in their generations than M. Rogers was.

People, or cast a mist before evident Truth, lest it cause a final descent to that place of Torment. But since you will hold this course, Stapleton was of greater note with you, than M. Rogers his Exposition, or Notes upon the Articles of the Church of England is with us. And as he, so his Selection. And is it the Doctrine of the Church of Rome which Stapleton affirms, || The Scripture is silent, that Christ descended into Hell, and that there is a Catholick and an Apostolick Church? If it be, then what will become of the Pope's Supremacy over the whole Church?

* Mat. 16. 9. ¶ Mat. 16. 9.
† Joh. 21. 16. ¶ Joh. 21. 16.
|| Luk. 22. 32. ¶ Luk. 22. 32.

Shall he have his power over the Catholick Church given him expressly in the Scripture, in the * Keys, to enter; and in † Paste, to feed when he is in; and when he had fed, to || Confirm; and in all these, not to err and fail in his Ministrations: And is the Catholick Church, in and over which he is to do all these great things, quite left out of the Scripture? Belike the Holy Ghost was careful to give him his Power; Yes in any case; but left the assigning of his great Cure, the Catholick Church, to Tradition. And it were well for him, if he could so prescribe for what he now Claims.

NUM. 2. But what if after all this, M. Rogers there says no such thing? As in truth, he doth not. His Words are: * All Christians acknowledge, He descended; but in the Interpretation of the Article,

* Rogers in Art. Eccles. Angl. Art. 3.

cle, there is not that consent, that were to be wished. What is this to the Church of England, more than others? And again, † Till † Ibid. we know the native and undoubted sense of this Article, is M. Rogers [We] the Church of England? or rather his, and some others Judgment in the Church of England?

Now here A. C. will have somewhat again to say, though God ^{N U M . 3.}
knows, 'tis to little purpose. 'Tis, that the Jesuit urged M. ^{A. C. p. 47.}
Rogers Book, because it was set out by Publick Authority: And
because the Book bears the Title of the Catholick Doctrine of
the Church of England. A. C. may undoubtedly urge M. Ro-
gers, if he please; But he ought not to say, that his Opinion is
the Doctrine of the Church of England, for neither of the Rea-
sons by him expressed. First, not because his Book was publickly
allowed. For many Books among them, as well as among us,
have been Printed by publick Authority, as containing nothing
in them contrary to Faith and good manners, and yet containing
many things in them of Opinion only, or private Judgment; which
yet is far from the avowed Positive Doctrine of the Church;
the Church having as yet determined, neither way by open De-
claration upon the words, or things controverted. And this is
more frequent among their School-men, than among any of our
Controversiers, as is well known. Nor secondly, because his Book
bears the Title of the Catholick Doctrine of the Church of England.
For suppose the worst, and say, M. Rogers thought a little too
well of his own pains, and gave his Book too high a Title; is * Angelici D.
his private Judgment therefore to be accounted the Catholick S. Tho. Sum-
Doctrine of the Church of England? Surely no: No more than I ^{ma.}
should say, every thing laid by * Thomas, or † Bonaventure, is ^{† Celebratiss.}
^{mi Paris} Angelical, or Seraphical Doctrine, because one of these is stiled ^{Dom. Bonaven.}
in the Church of Rome, Seraphical, and the other, Angelical Do-^{Doctoris Serap-}
ctor. And yet their works are Printed by Publick Authority, and ^{phici in 3. L.}
that Title given them. ^{Sent. Dispu-}
^{tat.}

Tea, but our private Authors (saith A. C.) are not allowed ^{N U M . 4.}
(for ought I know) in such a like sort to express our Catholick ^{A. C. p. 47.}
Doctrine in any matter subject to Question. Here are two Limi-
tations, which will go far to bring A. C. off, whatsoever I shall
say against him: For first let me instance in any private man,
that takes as much upon him as M. Rogers doth, he will say, he
knew it not; his Assertion here being no other, then for ought he
knows. Secondly, If he be unwilling to acknowledge so much,
yet he will answer, 'tis not just in such a like sort as M. Rogers
doth it, that is, perhaps, it is not the very Title of his Book.
But well then: Is there never a Private man allowed in the
Church of Rome to express your Catholick Doctrine in any matter
subject to Question? What? Not in any matter? Were not Vega
and Soto two private Men? Is it not a matter subject to Que-
stion, to great Question in these Days, Whether a Man may be
certain

* Bellar.Lib.3. by the Certainty of Faith? Doth not * Bellarmine make it a Controversie? And is it not a part of your Catholick Faith, if it be
§ 14. de Justific.c.1.

† *Huic Concilio Catholici Fryars* of their time, *Dominicus Soto*, and *Andreas Vega* *, were
omnes ingenia sua, & judicia of contrary Opinions; and both of them challenged the Decree
sponte subiiciunt. Bellar.L.3. of the Council; and so consequently, your Catholick Faith to
be as each of them concluded: And both of them wrote Books

§. Sed Confili to maintain their Opinions; and both of their Books were pub-
Tridentini.

* *Hist. Concil. Trident.Lib.2. p. 245. Edit. Lat. Leida, 1022.* Church of Rome, to private Men to express your Catholick Do-
ctrine, and in a Matter subject to Question. And therefore also,

if another Man, in the Church of England, should be of a con-
trary Opinion to Mr. Rogers, and declare it under the Title of

the Catholick Doctrine of the Church of England; this were no
more than *Soto* and *Vega* did in the Church of Rome. And I,

A.C. p. 47. for my part, cannot but wonder A.C. should not know it. For
he says, that, for ought he knows, private Men are not allowed

so to express their Catholick Doctrine. And, in the same Que-
stion, both *Catharinus* and *Bellarmino* * take on them to express
your Catholick Faith; the one differing from the other, al-
most as much as *Soto* and *Vega*; and perhaps, in some re-
spect, more.

F. But if Mr. Rogers be only a private Man, in what Book
may we find the Protestants publick Doctrine? The Bi-
shop answered, That to the Book of Articles they were all
sworn.

§. 14.
NUM. 1.

B. What? Was I so ignorant to say, The Articles of the Church
of England were the publick Doctrine of all the Protestants? Or,
That all the Protestants were sworn to the Articles of the Church of
England, as this Speech seems to imply? Sure, I was not. Was
not the immediate Speech before of the Church of England? And
how comes the Subject of the Speech to be varied in the next
Lines? Nor yet speak I this, as if other Protestants did not agree
with the Church of England in the chiefest Doctrines, and in
the main Exceptions, which they jointly take against the Roman
Church; as appears by their several Confessions. But if A.C. will
say (as he doth) That because there was Speech before of the
Church of England, the Jesuit understood me in a limited Sense,
and meant only the Protestants of the English Church; Be it so;

A.C. p. 47. † And there fore A.C. needs not make such a Noise about it, as he doth, to page 48. inclose me too much. For I did not say, that the Book of Articles only was the Continent of the Church of England's pub-
lick Doctrine. She is not so narrow, nor hath she purpose to
exclude any thing which she acknowledges hers; nor doth she
wit-

wittingly permit any Crossing of her publick Declarations ; yet she is not such a *Shrew* to her Children, as to deny her *Blessing*, or denounce an *Anathema* against them, if some peaceably dissent in some Particulars remoter from the *Foundation*, as your own *School-men* differ. And if the *Church of Rome*, since she grew to her Greatness, had not been so fierce in this Course, and too particular in determining too many things, and making them Matters of *Necessary Belief*, which had gone, for many hundreds of Years before, only for things of *Pious Opinion* ; Christendom (I persuade my self) had been in happier Peace at this Day, than (I doubt) we shall ever live to see it.

Well ; But *A. C.* will prove the *Church of England* a *Shrew*, NUM. 2.
A. C. p. 43.
* Can. 5. and such a *Shrew* : For, in her Book * of *Canons*, She excommunicates every Man, who shall hold any thing contrary to any part of the said *Articles*. So *A. C.* But surely, these are not the very Words of the *Canon* ; nor, perhaps, the *Sense*. Not the Words ; for they are, *Whosoever shall affirm, that the Articles are, in any part superstitious, or erroneous, &c.* And, perhaps, not the *Sense* : For it is one thing for a Man to hold an Opinion privately, within himself ; and another thing, boldly and publickly to affirm it. And again, 'Tis one thing to hold contrary to some part of an *Article*, which, perhaps, may be but in the manner of Expression ; and another thing, positively to affirm, that the *Articles*, in any part of them, are *superstitious*, and *erroneous*. But this is not the Main of the Busines : For though the *Church of England* denounce *Excommunication*, as is † before † Can. 5. expressed ; yet she comes far short of the *Church of Rome's* Severity, whose *Anathema's* are not only for 39 *Articles*, but for very many more, * above one hundred in matters of *Doctrine* ; and that, in many Points, as far remote from the *Foundation*, though to the far greater Rack of Men's Consciences, they must be all made *Fundamental*, if that *Church have once Determined* A. C. p. 43.
* Concil. Tri-
dent.

F. And that the *Scriptures only, not any unwritten Tradition, was the Foundation of their Faith.*

B. The

§. 15. B. The Church of England grounded her *Positive Articles* NUM. 1. upon Scripture ; and her *Negative* do refute there, where, the thing affirmed by you, is not affirmed by Scripture, nor directly to be concluded out of it. And here, not the *Church of England* only, but all *Protestants*, agree most truly, and most strongly in this, *That the Scripture is sufficient to Salvation, and con-*

* S. Basil. de taints in it all things necessary to it. The Fathers * are plain ; verà & più fide. Manifesta deficitio Fidei. then, to account it, as it is, *The Foundation of our Faith* ? And dei est importare quicquam eorum qua scripta non sunt. S. Hillar. Stapleton himself, though an angry Opposite, confesses, *That the Scripture is, in some sort, the Foundation of Faith ; that is, in the nature of Testimony, and in the matter, or thing to be believed*. And if the Scripture be the Foundation, to which we are L.2. ad Conf. Aug. Fidem tantum secundum ea que scripta sunt considerantur. & that is *Universal*, and *Apostolick*, for the better *Exposition* of the hoc qui reputatur. Antichristus est, & qui simulat, Ana Fundamenta in the Faith, upon the World, but what the Scriptura est. S. Aug. L.2. de Doctr. Christian. c. 9. In iis que aperte in Scripturā positā sunt, inveniuntur illa omnia que continent fidem, morēque vivendi. And to this place Bellarm. L. 4. de verbo Des non scripto, cap. 11. faith, that St. Augustine speaks de illis Dogmatibus que necessaria sunt omnibus simpliciter, of those Points of Faith, which are necessary simply for all Men. So far then he grants the Question. And that you may know, it fell not from him on the sudden, he had said as much before, in the beginning of the same Chapter ; and here he confirms it again.

† Scotus Prolog. in sent. q. 2. Scriptura sufficienter continet Doctrinam necessariam Viatori. Thom. 2. 2. q. 1. A. 10. ad 1. In Doctrinā Christi & Apostolorum, veritas fides est sufficienter explicata. And he speaks there of the written Word.

* Scripturam Fundamentum esse, & Columnam Fidei fatemur in suo genere, i. e. in genere Testimoniorum, & in materia Credendorum. Relect. Con. 4. q. 1. Ar. 3. in fine.

NUM. 2. Against the beginning of this Paragraph A. C. excepts. And first, he says, 'Tis true, that the Church of England grounded her *Positive Articles* upon Scripture : That is, 'Tis true, if themselves may be competent Judges in their own Cause. But this, by the leave of A. C. is true, without making our selves Judges in our own Cause. For, *That all the Positive Articles of the present Church of England are grounded upon Scripture*, we are content to be judged by the joynit and constant Belief of the Fathers, which lived within the first four or five hundred Tears after Christ, when the Church was at the best ; and by the Councils held within those Times ; and to submit to them in all those Points of Doctrine. Therefore we desire not to be Judges in our own Cause. And if any whom A. C. calls a *Novellist*, can truly say, and

and maintain this, he will quickly prove himself no *Novelist*. And for the *Negative Articles*; they refute, where the thing affirmed by you is either not affirmed in Scripture, or not directly to be concluded out of it. Upon this *Negative Ground* A. C. infers again, *That the Baptism of Infants is not expressly (at least, not evidently) affirmed in Scripture, nor directly (at least, not demonstratively) concluded out of it.* In which Case, he professes, *He would gladly know, what can be answered, to defend this Doctrine to be a Point of Faith necessary for the Salvation of Infants.* And in Conclusion, professes, *He cannot easily guess what Answer can be made, unless we will acknowledg Authority of Church-Tradition necessary in this Case.*

And truly, since A. C. is so desirous of an Answer, I will give it freely. And first, in the General. I am no way satisfied with A. C. his *Addition* (*not expressly; at least, not evidently.*) What means he? If he speak of the Letter of the Scripture, then, whatsoever is *expressly*, is *evidently* in the Scripture; and so his *Addition* is vain. If he speak of the *Meaning* of the Scripture, then his *Addition* is cunning: For many things are *Expressly* in Scripture, which yet, in their *Meaning*, are not *evidently* there. And, what e'er he mean, my words are, *That our Negative Articles refute that which is not affirmed in Scripture*, without any *Addition of Expressly, or Evidently.* And he should have taken my words as I used them. I like nor *Change*, nor *Addition*; nor am I bound to either, of A. C.'s making. And I am as little satisfied with his next *Addition* (*nor directly; at least, not demonstratively concluded out of it.*) For, Are there not many things in *Good Logick* concluded, *Directly*; which yet are not concluded, *Demonstratively*? Surely there are. For, to be directly or indirectly concluded, flows from the *Mood*, or *Form of the Syllogism*: To be demonstratively concluded, flows from the *Matter*, or *Nature of the Propositions*. If the Propositions be prime and necessary Truths, the *Syllogism* is *demonstrative* and *scientific*, because the *Propositions* are such. If the *Propositions* be probable only, though the *Syllogism* be made in the clearest Mood, yet is the *Conclusion* no more. The *Inference*, or *Consequence*, indeed, is clear and necessary; but the *Consequent* is but probable, or topical, as the *Propositions* were. Now my words were only for a *Direct Conclusion*, and no more: though, in this Case, I might give A. C. his Caution: For *Scripture* here is the thing spoken of. And *Scripture* being a *Principle*, and every *Text of Scripture* confessedly a *Principle* among all Christians, whereof no Man * *desires* any farther proof; I would fain know, why that which is plainly and apparently, that is, by direct Consequence, proved out of *Scripture*, is not Demonstratively, or Scientifically proved? If, at least, he think

NUM. 3.

* *Habitus enim Fidei ita se habet in ordine ad Theologiam, sicut se habet Habitus intellectus ad Scientias humanas.* M. Canus. L. 2. de Loc. c. 8.

there can be any *Demonstration in Divinity*: And if there can be none, why did he add *Demonstratively*.

N U M. 4.
A. C. p. 49.

Next, in particular; I answer to the Instance which *A.C.* makes concerning the *Baptism of Infants*; That it may be concluded directly (and let *A.C.* judg, whether not demonstratively) out of Scripture, both that *Infants* ought to be baptized, and that *Baptism* is necessary to their *Salvation*. And First, That *Baptism* is necessary to the *Salvation of Infants* (in the ordinary way of the Church, without binding God to the use and means of

that *Sacrament*, to which he hath bound us)

† St. Aug. expressly of the *Baptism of Infants*. *L. 1. de Peccato. Mer. & Remiss. c. 30. Et L. 2. c. 27. Et L. 3. de Animâ & ejus Origine, c. 13.* Nay, they of the Roman Party, which urge the *Baptism of Infants*, as a Matter of Faith, and yet not to be concluded out of Scripture; when they are not in eager pursuit of this Controversie, but look upon Truth with a more indifferent Eye, confess as much (even the Learned It of them) as we ask. *Adverendum autem Salvatorem dum dicit [Nisi quis renatus, &c.] necessitatem imponere omnibus, ac proinde Parvulos debere renasci ex aquâ & Spiritu.* Jansen. *Harm. in Evang. c. 20.* So here's *Baptism* necessary for Infants, and that Necessity imposed by our Saviour, and not by the Church only. *Heretici multo alio quam hoc Scripturâ testimonio probare possunt, Infantes esse baptizandos.* Mald. in *S. Joh. 3. 5.* So *Maldonat* confesses, that the Hereticks (we know who he means) can prove the *Baptism of Infants* by no *Testimony of Scripture* but this. Which Speech implies, That by this *Testimony of Scripture* it is, and can be proved; and therefore, not by Church-Tradition only. And I would fain know, why *Bellarmino*, *L. 1. de Baptism. cap. 8. §. 5.* should bring three Arguments out of Scripture, to prove the *Baptism of Infants* [*Habemus in Scripturis tria Argumenta, &c.*] if *Baptism* cannot be proved at all out of Scripture, but only by the Tradition of the Church. And yet, this is not *Bellarmino's way alone*, but *Suarez's*, in *Tho. p. 3. q. 68. Disput. 25. Sect. 1. §. 2.*

Ex Scriptura possunt varia Argumenta sumi ad confirmandum Pædobaptismum. Et similiter, &c. And *Greg. de Valencia, L. de Bapt. Parvolorum, c. 2. §. 1.* And the Pope himself, *Innocent. 3. L. 3. Decretal. Tit. 42. Cap. Majores.* And they all jump with *St. Amb. L. 10. Epist. 84. ad Demetriadem Virginem*, who expressly affirms it, *Pædobaptismum esse Constitutionem Salvatoris.* And proves it out of *Job. 3. 5.*

* *Infantes reos esse Originalis peccati, & ideo baptizandos esse, Antiquam Fidei Regulam vocat.* S. Aug. *Serm. 8. de verb. Apost. c. 8.* *Et nemp vobis susurrexerit doctrinas alienas, hoc Ecclesia semper habuit, semper tenuit, hos à majorum fide recepit,* &c. S. Aug. *Serm. 10. de verb. Apost. c. 2.* & S. Ambr. *L. 10. Ep. 84. circa medium.* *Et S. Chrysoft. Hom. de Adam & Eva.* *Hoc prædicat Ecclesia Catholica ubique diffusa.*

† *Egi causam eorum qui profane loqui non posseviri,* &c. S. Aug. *Serm. 8. de verb. Apost. c. 8.*

* *Act. 2. 38, 39.*

to you, and to your Children. The Promise ; What Promise ? What ? Why the Promise of *Sanctification* by the *Holy Ghost*. By what means ? Why, by Baptism. For 'tis expressly, *Be baptized, and ye shall receive*. And as expressly, *This Promise is made to you, and to your Children*. And therefore A. C. may find it, if he will, *That the Baptism of Infants may be directly concluded out of Scripture*. For some of his own Party, * *Ferus* and † *Salmeron*, could both find it there. And so (if it will do him any pleasure) he hath my *Answer*, which he saith, he would be glad to know.

* Nullum excepit, non Iudeum, non Gensilem, non Adulatum, non Puerum, &c. Ferus in Act.

2. 39.

† Et ad Filios vestros : quare debent consentire, quum ad usum rationis perveniant, ad implenda promissa in Baptismo, &c. Salm. Tract. 14. upon the place.

* Tis true, * *Bellarmino* preses a main place out of St. *Augustine* NUM. 5. *stine*, and he urges it hard. St. † *Augustine*'s words are, *The Custom of our Mother the Church in Baptizing Infants, is by no means to be contemned, or thought superfluous, nor yet at all to be believed, unless it were an Apostolical Tradition*. The place is truly cited, but seems a great deal stronger than indeed it is. For first, 'tis not denied, That this is an *Apostolical Tradition*, and therefore to be believed. But secondly, *not therefore only*. Nor doth St. *Augustine* say so, nor doth *Bellarmino* preses it that way. The truth is, it would have been somewhat difficult to find the Collection out of *Scripture* only for the *Baptism of Infants*, since they do not *actually* believe. And therefore St. *Augustine* is at *nec credenda nisi*, that this *Custom* of the Church had not been to be believed, had it not been an *Apostolical Tradition*. But the *Tradition* being *Apostolical*, led on the *Church* easily to see the necessary Deduction out of *Scripture*. And this is not the least use of *Tradition*, to lead the *Church* into the true meaning of those things which are found in *Scripture*, though not obvious to every eye there. And that this is St. *Augustine*'s meaning, is manifest by himself, who best knew it. For when he had said, * as he doth, *That to baptize Children, is Antiqua fidei Regula*, the Ancient Rule of Faith, and the constant Tenet of the Church, yet he doubts not to collect and deduce it out of *Scripture* also. For when *Pelagius* urged, That *Infants* needed not to be *baptized*, because they had no *Original Sin*: St. *Augustine* relies not upon the Tenet of the *Church* only, but argues from the *Text* thus. † *What need have Infants of Christ, if they be not sick ? For the sound need not the Physician*, St. *Matth. 9*. And again, is not this said by

* Bellar. l. 4, de Verbo Dei. c. 9. §. 5.
† S. Aug. Gen. ad Lit. c. 23. Coniectudo Matris Ecclesie in Baptizandis parvulis nequaquam spernenda est, nec omnino credenda, nisi Apostolica esset Traditione.

agrotat ? S. Matth. 9. 12. Quid est quod dicas, nisi ut non accedant ad Jesum ? Sed tibi clamat Jesus, Sime parvulos venire ad me. S. Aug. in the fore-cited places.

* Cur Anti-
quam fidei Re-
gulum frange-
re conari ? S.
Aug. Sermon 8.
de ver. Apost.
c. 8. Hoc Ec-
clesia semper
tenuit. Ib. Ser.
10. c. 2.
† Quid nec-
parvum habuit
Infans Chri-
stum, si non

Pelagius, ut non accedant ad Jesum? That Infants may not come to their Saviour? *Sed clamat Jesus;* but Jesus cries out, *Suffer*

* S. Mark 10. *Little ones to come unto me,* * St. Mark 10. And all this is fully acknowledged by † Calvin, Namely, *That all men acknowledge the Baptism of Infants to descend from Apostolical Tradition.* ^{14.} ^{† Nullus est Scriptor tam vetustus, qui non ejus Originem ad Apostolorum secundum pro certo referat. Calv. 4. Inst. c. 16.} * And yet that it doth not depend upon the bare and naked Authority of the Church. Which he speaks not in regard of Tradition, but in relation to such proof, as is to be made by necessary Consequence out of Scripture over and above Tradition.

§. 8.

* *Miserimum asylum foret, si pro Defensione Pedobaptismi ad nudam Ecclesiae autoritatem fugere cogeremur.* Calv. 4. Inst. c. 8. §. 16.

N U M. 6.

* S. 15. Num. 1. A. C. p. 49. As for Tradition, * I have said enough for that, and as much as A. C. where 'tis truly Apostolical. And yet if any thing will please him, I will add this concerning this particular, *The Baptizing of Infants;* That the Church received this by † Tradition Rom. 6. 6. tom. from the Apostles. By Tradition. And what then? May it not 2. p. 543. Pro hoc Ecclesia ab directly be concluded out of Scripture, because it was delivered Apostolis Traditione to the Church by way of Tradition? I hope A.C. will never say ditio nemis fuisse so. For certainly in Doctrinal things, nothing so likely to be a pit, etiam parvulus Baptis- Tradition Apostolical, as that which hath a * Root and a Foundation dare. Et tation in Scripture. For Apostles cannot write, or deliver contra- S. Aug. Serm. 10. de verb. ry, but subordinate, and subservient things.

Apost. c. 2.

Hoc Ecclesia à Majorum fide percepit. And it is to be observed, that neither of these Fathers (nor I believe any other) say, that the Church received it à Traditione sola, or à Majorum fide sola: as if Tradition did exclude Collection of it out of Scripture.

* Yea, and Bellarmine himself avers, *Omnes Traditiones, &c. contineri in Scripturis in universali.* Lib. 4. de verb. Dei non scripto. c. 10. §. Sic etiam. And S. Basil. Serm. de fide approves only those *Agrapha, que non sunt aliena à pià secundum Scripturam Sententiâ.*

F. I asked how he knew Scripture to be Scripture, and in particular, Genesis, Exodus, &c. These are believed to be Scripture, yet not proved out of any Place of Scripture. The Bishop said, That the Books of Scripture are Principles to be supposed, and needed not to be proved.

§. 16.
N U M. 1.

B. I did never love too curious a search into that which might put a man into a Wheel, and circle him so long between proving Scripture by Tradition, and Tradition by Scripture, till the Devil find a means to dispute him into Infidelity, and make him believe neither. I hope this is no part of your meaning. Yet I doubt this * Question,

* *Quis conantur fidem destruere sub specie questionis difficultis, aut forte indissolubilis, &c.* Orig. 2. 35. in S. Matth.

How do you know Scripture to be Scripture? hath done more harm, than you will be ever able to help by Tradition. But I must follow that way which you draw me. And because it is so much

much insisted upon by you, and is in it self a * matter of such Consequence, I will sift it a little farther.

fallible in every part, is a Foundation so necessary, as if it be doubtfully questioned, all the Faith built upon Scripture falls to the ground. A. C.p. 47. *Necesse est nosse extare libros aliquos verè Divinos.* Bellarm. l. 4. de verb. Dei non scripto. c. 4. §. Quarto necesse. Et etiam libros qui sunt in mansibus esse illos. Ibid. §. Sexto oportet.

Many men labouring to settle this great Principle in Divinity, N U M. 2. have used divers means to prove it. All have not gone the same way, nor all the right way. You cannot be right, that resolve *Faith of the Scriptures*, being the *Word of God*, into only *Tradition*. For only, and no other proof, are equal. To prove the Scripture therefore (so called by way of Excellence) to be the *Word of God*, there are several offers at divers Proofs. For first, some fly to the *Testimony* and witness of the *Church*, and her *Tradition*, which constantly believes, and unanimously delivers it. Secondly, some to the *Light and the Testimony* which the *Scripture* gives to it self; with other internal proofs which are observed in it, and to be found in no other Writing whatsoever. Thirdly, some to the *Testimony of the Holy Ghost*, which clears up the light that is in Scripture, and seals this Faith to the Souls of men, that it is *Gods Word*. Fourthly, all that have not imbrutished themselves, and sunk below their species, and order of *Nature*, give even *Natural Reason* leave to come in, and make some proof, and give some approbation upon the weighing, and the consideration of other Arguments. And this must be admitted, if it be but for *Pagans and Infidels*, who either consider not, or value not any one of the other three: yet must some way or other be converted, or left without excuse Rom. 1.20. Rom. 1. and that is done by this very evidence.

For the first: The *Tradition of the Church*, which is your N U M. 3. way: That taken and considered alone, is so far from being the *only*, that it cannot be a *sufficient Proof* to believe by *Divine Faith*, that Scripture is the *Word of God*. For that which is a *full and sufficient Proof*, is able of it self to settle the Soul of man concerning it. Now the *Tradition of the Church* is not able to do this. For it may be further asked, Why we should believe the *Churches Tradition*? And if it be answered, We may believe, Because the *Church* is infallibly governed by the *Holy Ghost*; it may yet be demanded of you, How that may appear? And if this be demanded, either you must say, you have it by *special Revelation*, which is the *private Spirit* you object to other men; or else you must attempt to prove it by *Scripture**, as all of you do. And that very offer, to prove it out of *Scripture*, is a sufficient acknowledgment, that the *Scripture* is a higher Proof, than the *Churches Tradition*,

* *Esse aliquas veras Traditiones demonstratur ex Scripturis.* Bellar. L. 4. de verbo Dei non scripto. c. 3. and A.C p. 30. proves Tradition out of 2 Tbes. 2.

tion, which (in your Grounds) is, or may be Questionable, till you come thither. Besides, this is an Inviolable Ground of Reason :

* Arist. 1. Post. c.2. T. 16. Per Pacium. Quocirca si dicitur πρῶτα, propter prima scimus & credimus illa quoque sci-
mus & credimus μᾶλλον magis, quia per illa scimus & credimus etiam po-
steriora.

That the Principles of any Conclusion must be of more credit, than the Conclusion it self. Therefore if the Articles of Faith, the Trinity, the Resurrection, and the rest, be the Conclusions, and the Principles by which they are proved, be only Ecclesiasti-

cal Tradition, it must needs follow, That the Tradition of the Church is more Infallible than the Articles of the Faith ; if the Faith which we have of the Articles should be finally Resolved into the Veracity of the Churches Testimony. But this † your

† Eorum erro-
rem dissimula-
re non possum,
qui afferunt

fidem nostram, eō tanquam in ultimam causam reducendam esse. Ut credamus Ecclesiam esse
Veracem, &c. M. Canus. l. 2. de Locis. c. 8. §. Cui, & tertium.

NUM. 4.

Again, if the Voice of the Church (saying the Books of Scripture commonly received, are the Word of God) be the formal Object of Faith, upon which alone absolutely I may resolve myself ; then every man not only may, but ought to resolve his Faith into the Voice or Tradition of the Church : for every man is bound to rest upon the proper and formal Object of the Faith. But nothing can be more evident than this, That a man ought not to resolve his Faith of this Principle into the sole Testimony of the Church. Therefore neither is that Testimony, or Tradition

* Vox Ecclesiae non est Formale Objec-
tum Fidei. Stapl. Select. Cont. 4. q. 3. A. 2. Liceat in Articulo Fi-
dei. ibid. Durandi & Gabr. Et Waldens. l. 2. Doctr. Fidei Art. 2. c. 21. Num. 4. Testimonium Ecclesiae Catholicae est Objectum Fidei Christianae, & Legitatio Scriptura Canonica, subjicitur tamen ipsi, sicut Testis Judicii, & Testimonium Veritatis. &c. Canus Loc. lib. 2. cap. 8. Nec si Ecclesie aditum nobis præberet ad hujusmodi Libros Sacros cognoscendos, protinus ibi acquiescendum est, sed ultra oportet progredi, & Solida Dei veritate niti, &c.

NUM. 5.

But here's the cunning of this Device. All the Authorities of

* Omnis ergo Ecclesiastica Autoritas, cum sit ad Testificandum de Christo, & Legibus ejus, vilior est Christi legibus & Scripturis Sanctis necessariis postponenda. Wald. l. 2. Doct. Fidei Art. 2. cap. 21. Num. 1.

Fathers, Councils, nay, of Scripture too, * (though this be contrary to their own Doctrine) must be finally Resolved into the Authority of the present Roman Church. And though they would seem to have us believe the Fathers, and the Church of old, yet they will not have us take their Doctrine from their own Writings,

tings, or the *Decrees of Councils*: because (as they say) we cannot know by reading them, what their meaning was, but from the *Infallible Testimony of the present Roman Church teaching by Tradition*. Now by this, two things are evident. First, That they ascribe as great Authority (if not greater) to a part of the *Catholick Church*, as they do to the whole, which we believe in our *Creed*; and which is the Society of all Christians. And this is full of *Absurdity in Nature, in Reason*, in *All things*, that any *Part should be of equal worth, power, credit, or Authority with the Whole. Secondly, that in their Doctrine concerning the Infallibility of their Church, their proceeding is most unreasonable. For if you ask them, Why they believe their whole *Doctrine* to be the sole true *Catholick Faith*? Their answer is, Because it is agreeable to the *Word of God, and the Doctrine and Tradition of the Ancient Church*. If

you ask them, How they know that to be so? They will then produce *Testimonies of Scripture, Councils, and Fathers*. But if you ask a third time, By what means they are assured, that these *Testimonies* do indeed make for them, and their Cause? They will not then have recourse to *Text of Scripture, or Exposition of Fathers, or Phrase and propriety of Language*, in which either of them were first written, or to the scope of the *Author*,

or the * *Causes of the thing uttered*, or the *Conference with like † Places*, or the *Antecedents || and Consequents of the same Places*: * or the *Exposition of the dark and doubtful Places of Scripture by the undoubted and manifest*. With divers other *Rules* given for the true knowledge and understanding of *Scripture*, which do frequently occur in † *St. Augustine*. No, none of these, or the like helps: That, with them, were to admit a *Private Spirit*, or to make way for it. But their final Answer is, *They know it to be so, because the present Roman Church witnesseth it, according to Tradition*. So arguing, à primo ad ultimum, from first to last; the Present *Church of Rome* and her Followers believe her own *Doctrine and Tradition* to be true and *Catholick*, because she professes it to be such. And if this be not to prove *idem per idem*, the same by the same, I know not what is: which, though it be most absurd in all kind of Learning, yet out of this I see not how 'tis possible to wind them^a

* Totum est maius suā partē. Etiam si Axioma sit apud Euclidem, non tamen idē Geometricum putandum est, quia Geometres eo utitur. Utitur enim et tota Logica. Ram. in Schol. Matth. And Aristotle vindicat such propositions τὰ ἐπὶ τοῖς μαθηματικά καὶ φυσικά. From being usurped by Particular Sciences: ἀντιστέλλεται τοῖς φυσικοῖς. Sc. quia convenienter omni enti, & non alicui Generi separatis. 4. Metaph. c. 3. T. 7.

* Intelligenzia dictorum ex causis est asserienda dicendi, quia non Sermonis res, sed Rei Sermo est subiectus. S. Hilar. L. 4. de Trin. Ex materia dicti dirigendus est sensus. Tert. l. de Resur. carnis. c. 37. † Videndo differentias Similium ad Similia. Orig. Tract. 19. in S. Matth.

|| Recolendum est unde venerit ista Sententia, & que illam superiora peperirent, quibusque connecta dependeat. S. Aug. Ep. 29. Solet circumstantia Scriptura illuminare Sententiam. S. Aug. L. 83. Quæst. q. 69.

* Quæ ambiguae & obscuræ in nonnullis Scripturæ Sacrae locis dicta videntur, per ea que alibi certa & indubitate abundant declarantur. S. Basil. in Regulis contravictis. Reg. 267. Manifestiora quæque prævalent, & de incertis certiora præscribant. Tert. L. de Resur. c. 19. & 21. S. Aug. L. 3 De Doctr. Christ. c. 26. Moris est Scripturarum obscursis Manifesta subnecere, & quod prius sub enigmatis dixerint, aperte à voce proferre. S. Hieron. in Esa. 19. princ. Vid. §. 26. Nu. 4. † S. Aug. L. 3. de Doctr. Christianâ.

N U M. 6. themselves, so long as the last resolution of their Faith must rest, (as they teach) upon the Tradition of the present Church only.

It seems therefore to me very necessary, * that we be able to

* And this is so necessary, that Bellarmine confesses, that if Tradition (which he relies upon) be not Divine: He and his can have no Faith. *Non habemus fidem. Fides enim verbo Dei nititur. L. 4. de verbo Dei. c. 4. §. At si ita est.*

And A. C. tells us, p. 47. To know, That Scripture is Divine and Infallible in every part, is a Foundation so necessary, as if it be doubtfully questioned, all the Faith built upon Scripture falls to the ground. And he gives the same reason for it, p. 50. which Bellarmine doth.

vine must make good the Scriptures Infallibility, at least in the *Last Resolution* of our Faith in that Point. This Authority can-

not be any *Testimony*, or *Voice* of the * *Church* alone. For the *Church* consists of men subject to *Error*; And no one of them, since the *Apostles* times, hath been assisted with so plentiful a measure of the *Blessed Spirit*, as to secure him from being deceived; And all the *Parts*, being all liable to mistaking, and *fallible*, the *Whole* cannot possibly be *Infallible*, in, and of it self, and privileged from being deceived in some Things, or other. And even in those *Fundamental* things, in which the *Whole Universal Church* neither doth, nor can Err; yet even there her *Authority* is not *Divine*, because she delivers those supernatural *Truths* by *Promise of Assistance*, yet tyed to *Means*: And not by any *special immediate Revelation*, which is necessarily required to the very least Degree of *Divine Authority*.

And therefore our † *Worthies* do not only say, but prove, *That all the Churches Constitutions are of the nature of Humane Law.* * And some among you, not unworthy for their Learning, prove it at large, *That all the Churches Testimony*, or *Voice*, or *Sentence* (call it what you will) is *but suo modo, or aliquo modo, not simply, but in a manner Divine*. Yea, and A. C. himself, after all his debate comes to that, and no farther,

That the Tradition of the Church is, at least in some sort, Divine and Infallible. Now that which is *Divine* but in a *sort or manner*, be it the Churches manner, is *aliquo modo non Divina*, in a *sort not Divine*. But this *Great Principle of Faith* (the Ground and Proof of whatsoever else is of Faith) cannot stand firm upon a Proof that is, and is *not*; in a *manner*, and *not in*

† Hook. l. 3.

§ 9.

* Stapl. Relect. Con. 4. q. 3. A. 1 & 2.

A.C. p. 51.

a manner Divine; As it must, if we have no other *Anchor* than the *External Tradition* of the *Church*, to lodg it upon, and hold it steddy, in the midst of those Waves, which daily beat upon it.

Now here *A. C.* confesses exprefly, That, to prove the *Books* NUM. 7. of *Scripture* to be *Divine*, we must be warranted by that which A.C. p. 49. is *Infallible*. He confesses farther, that there can be no sufficient A.C. p. 50. *Infallible Proof* of this, but *God's Word*, written, or unwritten. And he gives his Reason for it: Because, if the Proof be meerly A.C. p. 51. *Humane, and Fallible, the Science, or Faith, which is built upon it, can be no better*. So then, this is agreed on by me, (yet leaving other Men to travel by their own Way, so be, they can come to make *Scripture* thereby *Infallible*) That *Scripture* must be known to be *Scripture*, by a *sufficient, infallible, Divine Proof*. And that such Proof can be nothing but the *Word of God*, is agreed on also by me. Yea, and agreed on, for me, it shall be likewise, that *God's Word* may be written, and unwritten. For Cardinal * *Bellarmino* tells us truly, That it is not the *Writing*, or *Printing*, that make *Scripture* the *Word of God*; but it is the Prime, Unerring, Essential Truth, *God himself*, uttering, and revealing it to his *Church*, that makes it *Verbum Dei*, the *Word of God*. And this *Word of God* is uttered to Men, either immediately, by *God himself*, *Father, Son, and Holy Ghost*; and so it was to the *Prophets* and *Apostles*: Or immediately; either by *Angels*, to whom God had spoken first; and so the Law was given, * *Gal. 3.* and so also the Message was delivered to the *Blessed Virgin*, † *Luk. 1.* or by the *Prophets* * and *Apostles*; and so the *Scriptures* were delivered to the *Church*. But their being written, gave them no Authority at all, in regard of themselves. *Written, or Unwritten, the Word was the same*. But it was written, that it might be the better † *preserved*, and continued with the more *Integrity*, to the use of the *Church*, and the more faithfully in our * *Memories*. And you have been often enough told (were *truth*, and not the maintaining of a *Party*, the thing you seek for) that if you will shew us any such *unwritten Word of God*,

quod mandatur Literis, ita est culpabilius & majus non credere Scriptis, quam non credere Verbis.
* *Labilis est memoria, & ideo indigemus Scripturam: Dicendum quod verum est, sed hoc non habet, nisi ex inundantia peccatorum. Hec agit Sum. p. 1. Ar. 8. q. 4. fine. Christus ipse de pectore mortuorum Testamentum transfert in tabulas diu duraturas. Optat. L. 5. Christus ipse non transstulit, sed ex Optati sententia, Ejus Inspiratione, si non Jussu, Apostoli transstulerunt.*

delivered by his *Prophets* and *Apostles*, we will acknowledg it to be *Divine* and *Infallible*. So, written, or *unwritten*, that shall not stumble us. But then *A.C.* must not tell us; at least, not think we shall swallow it into our Belief, That every thing which he says is the *unwritten Word of God*, is so indeed.

NuM. 8. I know Bellarmine hath written a whole Book * *De verbo Dei non scripto*, of the Word of God not written; in which he handles the Controversie concerning *Traditions*. And the Cunning is, to make his weaker Readers believe, that all that which He, and His, are pleased to call *Traditions*, are, by and by, no less to be received, and honoured, than the *unwritten Word of God* ought to be. Whereas 'tis a thing of easie Knowledg, That the *unwritten Word of God*, and *Tradition*, are not *Convertible Terms*; that is, are not all one. For there are many *unwritten Words of God*, which were never delivered over to the Church, for ought appears: And there are many *Traditions* (affirmed, at least, to be such by the *Church of Rome*) which were never warranted by any *Unwritten Word of God*.

NuM. 9. First, That there are many *Unwritten Words of God*, which were never delivered over to the Church, is manifest. For when, or where, were the Words which Christ spake to his *Apostles*, during the * forty Days of his Conversing with them after his Resurrection, first delivered over to the Church? Or, what were the *Unwritten Words* he then spake? If neither He, nor *His Apostles*, or *Evangelists*, have delivered them to the Church, the Church ought not to deliver them to her Children.

* *Anunciare aliquid Christianis Catholicis, prater id quod acceperunt, nunquam licuit, nequequam licet, nunquam licebit.* Vincent Lir. c. 14. Et praecepit nihil aliud innoverari, nisi quod traditum est. S. Cyprian. ad Pompeium cont. Epist. Stephan. princ.

† 1 Tim. 6. 20. and 2 Tim. 1. 14.

* *Si ipsa (Ecclesia) contraria Scriptura dicere (Fidelis) ipsi non crederet,* &c. Hen. a Gand. Sum. p. 1. A. 10. q. 1. And Bellarmine himself, that he might the more safely defend himself in the Cause of *Traditions*, says, (but how truly, let other Men judge) *Nullam Traditionem admittimus contra Scripturam.* L. 4. *de Verbo Dei*, cap. 3. S. Deinde communie.

† S. Aug. Tom. 96. in S. Joh. in illa Verba, Multa habeo dicere, sed non possem portare modò.

Or if she do * *tradere non traditum*, make a *Tradition* of that, which was not delivered to her, and by some of Them; then She is unfaithful to God, and doth not *servare depositum*, faithfully keep that which is committed to her *Trust*. † 1 Tim. 6. And her Sons, which come to know it, are not bound to obey her *Tradition*, against the * *Word of their Father*. For wheresoever Christ holds his peace, or that his *Words* are not Registered, I am of † St. Augustine's Opinion, No Man may dare, without Rashness, say, they were *these*, or *these*. So, there were many *Unwritten Words of God*, which were never delivered over to the Church; and therefore never made *Tradition*. And there are many *Traditions*, which cannot be said to be the

Unwritten Word of God. For I believe, a Learned Romanist, that will weigh before he speaks, will not easily say, That to *Anoint*, or use *Spittle in Baptism*; or to use *three Dippings* in the use of that *Sacrament*; or divers other like *Traditions*, had their *Rise* from

from any *Word of God unwritten*? Or if he be so hardy as to say so, 'tis *gratis dictum*, and he will have enough to do to prove it. So, there may be an *Unwritten Word of God*, which is no *Tradition*. And there are many Traditions, which are no *Unwritten Word of God*. Therefore *Tradition* must be taken two ways. Either, as it is the *Churches Act* delivering, or the Thing thereby delivered; and then 'tis *Human Authority*, or from it, and unable *infallibly* to warrant *Divine Faith*, or to be the Object of it. Or else as it is the *Unwritten Word of God*: and then where ever it can be made to appear so, 'tis of *divine and infallible Authority*, no Question. But then I would have A. C. consider where he is in this Particular. He tells us, *We must know infallibly, that the Books of A. C. p. 49. Holy Scripture are Divine, and that this must be done by Unwritten Tradition, but so, as that this Tradition is the Word of God unwritten.* Now let him but prove that this, or any *Tradition*, which the *Church of Rome* stands upon, is the *Word of God*, though *unwritten*, and the busines is ended. But A. C. *A. C. p. 50.* must not think, that because the *Tradition of the Church* tells me these Books are *Verbum Dei, God's Word*; and that I do both honour and believe this *Tradition*; That therefore this *Tradition it self* is *God's Word* too; and so *absolutely sufficient and infallible* to work this Belief in me. Therefore for ought A.C.hath yet added, we must on with our Inquiry after this great Busines, and *most necessary Truth*.

2. For the second way of proving, That Scripture should be *N U M. 10.*
fully and sufficiently known, as by Divine and Infallible Testimony, Lumine proprio, by the resplendency of that Light,
which it hath in it self only, and by the witnes that it can so give to it self, I could never yet see cause to allow. * For as ** Hook. 1. 2.*
there is no place in Scripture that tells us, Such Books containing such and such Particulars are the Canon, and Infallible Will and Word of God: So if there were any such place, that were no sufficient proof; For a man may justly ask another Book to bear witnes of *that*; and again of *that* another; and where ever it were written in Scripture, that must be a part of the *Whole*. And no created thing can alone give witness to it self, and make it evident, nor one part testifie for another, and satisfie where Reason will but offer to contest. Except those *Principles only of Natural Knowledge*, which appear manifest by *intuitive Light* of understanding, without any Discourse. And yet they also to the weaker sort require *Induction* preceding. Now this *Inbred light of Scripture* is a thing co-incident with *Scripture it self*: and so, the *Principles*, and the *Conclusion* in this kind of proof should be entirely the same, which cannot be. Besides, if this *inward Light* were so clear, how could there have been any variety among the *Ancient Believers*,

c Euseb. l. 2.
27. fine E-
dit. Basil.

1549.
† Euseb. l. 3.
c. 25.

touching the Authority of St. * James, and St. Jude's Epistles, and the *Apocalyps*, with other Books which were not received for divers years after the rest of the *New Testament*? For certainly, the *Light* which is in the Scripture, was the same then, which now it is. And how could the *Gospel of St. Bartholomew*, of *St. Thomas*, and other counterfeit pieces, obtain so much credit with some, as to be received into the *Canon*, if the evidence of this *Light* were either *Universal*, or *Infallible*, of, and by it self? And this, though I cannot approve, yet methinks, you may, and upon probable grounds at least. For I hope no

† Except *A. C.* whose Boldness herein I cannot but pity. For he denies this *light* to the *Scripture*, and gives it to *Tradition*: His words are, p. 52. *Tradition of the Church is of a company, which by its own light shews it self to be infallibly assisted, &c.*

* Isa. 44. 8. the Prophets, * *Thus saith the Lord*, and from the mouths of the *passim.*
† Acts 28. 15.

* 2 Thes. 2.

15.
Jude, verse 3.

+ *Apostles*, that the *Holy Ghost spake by them*, are at least as able, and as fit to bear witness to their own *Verity*; as the Church is to bear witness to her own *Traditions*, by bare saying they come from the *Apostles*. And your selves would never go to the *Scripture*, to prove that there are *Traditions*, * as you do, if you did not think the *Scripture* as easie to be discovered by *inbred light in it self*, as *Traditions* by their *light*. And if this be so, then it is as probable at the least (which some of ours affirm). That *Scripture may be known to be the Word of God, by the Light and Lustre which it hath in it self*, as it is

† In your Articles delivered to *D. W.* to be answered. And *A. C.* p. 52. (which you + affirm) That a *Tradition may be known to be such, by the light which it hath in it self*: which is an excellent Position to make sport withal, were this an Argument to be handled merrily.

NUM. II. 3. For the third Opinion, and way of proving; either some think, that there is no sufficient warrant for this, unless they fetch it from the *Testimony of the Holy Ghost*, and so look in vain after *special Revelations*; and make themselves by this very Conceit, obnoxious; and easie to be led by all the whisperings of a *seducing private spirit*; or else you would fain have them think so. For your side, both upon this, and other Occasions, do often challenge, *That we resolve all our Faith into the Dictates of a * private Spirit*; from which we shall ever prove our selves as free, if not freer than you. To the Question in hand then: Suppose it agreed upon, that there must be a † *Divine Faith, cui subesse non potest falsum*, under which can rest no possible Error, That the Books of *Scripture*

* A Jesuit, under the name of *T. S.* set out a Book, Anno 1630. which he called, *The Tryal of the Protestant private Spirit*.

† *Vt Testimonia Scripturæ certam & indubitatem fidem præsent, necessariam videtur ostendere, quod ipsa Divina Scripturæ sine Dei Spiritu inspirata.* Orig. 4. *videlicet deponit.*

ture are the written Word of God: If they which go to the testimony of the Holy Ghost for proof of this, do mean by Faith *Objecum Fidei*, the Object of Faith, that is to be believed; then, no question, they are out of the ordinary Way. For God never sent us by any Word or Warrant of his, to look for any such special, and private Testimony to prove which that Book is, that we must believe. But if by Faith they mean, the Habit, or *Act of Divine infused Faith*, by which Virtue they do believe the Credible Object, and thing to be believed; then their speech is true and confessed by all Divines of all sorts.

For Faith is the gift * of God, of God alone, and an infused † Habit, in respect whereof the Soul is merely recipient; And therefore the sole Infuser, the Holy Ghost, must not be excluded from that Work, which none can do, but He. For the Holy Ghost, as || He first dictated the Scripture to the Apostles: * So did he not leave the Church in general, nor the true members of it in particular, without Grace to believe, what himself had revealed, and made Credible. So that Faith, as it is taken for the virtue of Faith, whether it be of this or any other Article, † though it receive a kind of Preparation, or Occasion of Beginning from the Testimony of the Church, as it proposeth and induceth to the Faith; yet it ends in God, revealing within, and teaching within, that which the Church preached without. For till the Spirit of God move the Heart of Man, he cannot believe, be the Object never so Credible. The speech is true then, but quite || out of the State of this Question: which inquires only after a sufficient means to make this Object Credible and fit to be believed, against all Impeachment of folly and temerity in Belief, whether Men do actually believe it or not. For which no Man may expect inward private Revelation, without the external means of the Church, unless perhaps the * case of Necessity be excepted; when a Man lives in such a time and place, as excludes him from all ordinary means; in which I dare not offer

* 1 Cor. 12. 3. 4.
Datur nobis à Deo, &c. S. Aug. in Psal. 87.

† Quia homo assentiendo eis quae sunt fidei elevatur supra Naturam suam operter, quod hoc insit ei ex supernaturali principio interius movente, quod est Deus. Tho. 2. 2. q. 6. A. 1. c. And your own Divines agree in this. That *Fides acquisita* is not sufficient for any Article, but there must be *Fides infusa*, before there can be divine Certainty. *Fides acquisita* institutus Conjecturis humanis. Ad quem modum & Saraceni suis Praceptoribus, & Judei suis Rabbinis, & Gentes suis Philosophis, & omnes suis Majoribus inherent: non sic Christiani, sed per interius lumen infusum à Spiritu Sancto, quo firmissime & certissime moventur ad credendum, &c. Canus. L. 2. Locor. c. 8. §. Jam si hac. || Symb. Nicen. The Holy Ghost spake by the Prophets, &c. Et i. S. Pet. 2. 21. Quis modus est, quo doces animas ea que futura sunt? Docuisti enim Prophetas tuos. S. Aug. L. 11. Confess. c. 19.

* Nec enim Ecclesie Testimonium, aut Judicium prædicamus, Dei Spiritum, vel ab Ecclesie docente, vel à nobis auditentibus, excludimus, sed utroque diserte includimus, &c. Stapl. Trip. contr. Whitak. c. 3.

† Fides que cepit ab Ecclesie Testimonia, quatenus proponit & inducit ad fidem, definit in Dei intus revelante, & intus docente quod fors Ecclesie prædicavit. Stapl. Relect. Cont. 4. q. 3. a. 2. When grave and learned Men do sometimes hold that of this Principle there is no proof, but by the Testimony of the Spirit, &c. I think it is not their meaning, to exclude all outward Proofs, &c. but rather this, That all other means are uneffectual of themselves to work Faith, without the special Grace of God. Hook. &c. Lib. 3. §. 8.

|| De habitu Fidei quoad fieri ejus, & generationem, quid à Deo immediate solo Dono gratuito infusus est, Nihil ad Questionem nisi, quod hoc quod per Scripturæ inspectionem, &c. Henr. à Gand. Sum. 4. 10. q. 1. lit. D.

* Stapl. Relect. Cont 4. Q. 3. A. 2. Doth not only affirm it, but proves it too, à paritate rationum, in case of necessity, where there is no Contempt of the external means.

to shut up God from the *Souls of men*, nor to tye him to those ordinary ways and means, to which yet in great Wisdom and Providence He hath tied and bound all *mankind*.

N^o M. 12.

Private Revelation then hath nothing ordinarily to do, to make the *Object Credible* in this, *That Scripture is the Word of God*; or in any other *Article*. For the Question is of such outward, and evident means, as other men may take notice of, as well as our selves. By which if there arise any Doubting, or Infirmitiy in the Faith, others may strengthen us, or we afford means

**Quid cum singulis agitur, Deus scit qui agit, et ipsi cum quibus agitur, sciunt. Quid autem agitur cum genere humano, per historiam commendari voluit, et per Prophetiam. S. Aug. de vera Relig. c. 25.*

to support them: Whereas the **Testimony of the Spirit, and all private Revelation is withdrawn, nor felt, nor seen of any, but of him that hath it.* So that hence can be drawn no proof to others. And *Miracles* are not sufficient alone to prove it, unless both *They*, and the *Revelation too*, agree with the Rule of *Scripture*; which is now an *unalterable Rule* by † *man*, or *Angel*.

† Gal. 1. 8.
A. C. p. 52.

To all this *A. C.* says nothing, save that *I seem not to admit of an Infallible Impulsion of a private Spirit, ex parte subjecti, without any infallible Reason, and that sufficiently applied ex parte objecti; which if I did admit, would open a Gap to all Enthusiasms, and Dreams of Fanatical Men.* Now for this yet I thank him. For I do not only seem *not to admit*, but I do most clearly reject this *Phrensy* in the Words going before.

N^o M. 13.

**Vitetur tamen sacra Doctrina Ratione Humana, Non quidem ad probandum Fidem ipsam sed ad manifestandum aliqua alia, que traduntur in hac Doctrinâ.*

A. 8. ad 2.

Paffibus ratio-

nis novus homo

tendit in Deum.

S. Aug. de vera Relig.

c. 26. (Pallii-

bus, verum est, sed nec æquis, nec solis.) Nam invisibilia Dei altiori modo quantum ad plura percipit Fi-

des, quam Ratio naturalis ex Creaturis in Deum procedens. Tho. 2. 2a. q. 2. A. 3. ad 3.

† *Animalis homo non percipit. 1 Cor. 2. 14.*

|| *Quia scientia certitudinem habent ex naturali lumine Rationalis humana, que potest errare: Theologia autem (qua docet & Objetum & Notarium Fidei, sicut & Fidem ipsam) certitudinem habet ex lumine Divine scientiae, qua decipi non potest. Tho. p. 1. q. 1. A. 5. c. Ut ipsa fide valentiores facti, quod credimus intelligere mereamur. S. Aug. cont. Ep. Manichei, dictam Fundamentum. c. 14. Hoc autem ita intelligendum est, ut scientia certior sit Certitudine Evidentiae; Fides vero certior Firmitate Adhaesione. Majus lumen in Scientia, majus Robur in Fide. Et hoc, quia in Fide, & ad Fidem Actus imperatus Voluntatis concurrit. Credere enim est Actus intellectus, vero assentientis productus ex Voluntatis Imperio. Biel. in 3. Sent. d. 23. q. 2. A. 1. Unde Tho. Intellectus Credentis determinatur ad unum, non per Ratorem, sed per voluntatem; & ideo Assensus hic accipitur pro Actu Intellectus, secundum quod à Voluntate determinatur ad unum. 2. 2. q. 2. A. 1. 3.*

In

In this Particular, the Books called the *Scripture*, are commonly and constantly reputed to be the *Word of God*; and so, infallible Verity to the least Point of them. Doth any Man doubt this? The World cannot keep him from going to weigh it at the *Balance of Reason*, whether it be the *Word of God*, or not. To the same *Weights* he brings the *Tradition* of the Church, the *inward Motives* in Scripture it self, all *Testimonies* within, which seem to bear witness to it; and in all this, there is no harm: The danger is, when a Man will use *no other Scale*, but *Reason*; or prefer *Reason before any other Scale*. For the *Word of God*, and the *Book containing in it*, refuse not to be weighed by * *Reason*. But the *Scale* is not large enough to contain, nor the *Weights* to measure out the true virtue, and full force of either. *Reason* then can give no *supernatural Ground*, into which a Man may resolve his Faith, *That Scripture is the Word of God infallibly*: Yet *Reason* can go so high, as it can prove, that *Christian Religion*, which rests upon the *Authority* of this *Book*, stands upon surer Grounds of *Nature*, *Reason*, common *Equity*, and *Justice*, than any thing in the World, which any *Infidel*, or meer *Naturalist*, hath done, doth, or can adhere unto, against it, in that which he makes, accounts, or assumes as *Religion* to himself.

The *Ancient Fathers* relied upon the *Scriptures*, no *Christians* more; and having to do with *Philosophers* (Men very well seen in all the Subtilties, which *Natural Reason* could teach, or learn) they were often put to it, and did as often make it good, That they had sufficient *Warrant* to rely, so much as They did, upon *Scripture*. In all which Disputes, because they were to deal with *Infidels*, they did labour to make good the *Authority* of the *Book of God*, by such Arguments, as Unbelievers themselves could not but think *reasonable*, if they weighed them with Indifferency. For though I set the *Mysteries of Faith* above *Reason*, which is their proper place; yet I would have no Man think, They contradict *Reason*, or the *Principles* thereof. No sure: For *Reason*, by her own Light, can discover, how firmly the *Principles* of *Religion* are true: But all the Light she hath will never be able to find them false. Nor may any Man think, that the *Principles of Religion*, even this, *That the Scriptures are the Word of God*, are so indifferent to a *Natural Eye*, that it may with as just cause lean to one part of the *Contradiction*, as to the other. For though this Truth, *That Scripture is the Word of God*, is not so demonstratively evident, *a priori*, as to enforce Assent; yet it is strengthened so abundantly with probable Arguments, both from the *Light of Nature* it self, and *Humane Testimony*, that he must be very wilful, and self-conceited, that shall dare to suspect it.

Nay,

NUM. 14

* Si vobis, rationi, & veritati consenteantea videntur, in pretio habete; Sc. de Mysteriis Religionis, Julianus Mart. Apol. 2. Igitur, si fuit dispositio Rationis, Sc. Tertull. L. de Carne Christi, c. 18. Rationalib[us] est credere Deum esse Autorem Scripturæ. Henr. a Gand. Sum. To. 1. Ar. 9. q. 3.

NUM. 15.

N U M. 16. Nay, yet farther, * It is not altogether impossible to prove it,

* Hook. L. 3. §. 8. Si Plato ipse vivet, & me interrogantem non aspernaretur, &c. S. Aug. de verâ Relig. c. 3. Videamus quatenus Ratio potest progredi à visibilibus ad invisibilia, &c. Ibid. c. 29.

† Si vim spe- by another Greater; He were neither Prince, nor Absolute, nor
ties, Deus Va- † God, in their own Theology. Now they must grant, That that
lentissimus est, God, and Christ, which the Scripture teaches, and we believe, is
Arist. de Mun- the only true God, and no other with him, and so deny the Dei-
do. c. 7. Domini ty, which they worshipped; or else deny their own Principle
& Moderato-
res omnium.
Cic. 2. de Leg. about the Deity, That God cannot be commanded, and forced out
of Possession: For * their Gods, Saturn, and

* Ipse Saturnus, & Serapis, & Jupiter,
& quicquid Daemonum colitis, vitiis do-
lore quod sunt, eloquentur. Nec utique
in turpitudinem sui nonnullis praeser-
tim vestrorum assistentibus, mensun-
tur. Ipsi testibus esse eos Demones de-
se verum confitentibus credite. Adura-
ti enim per Deum verum, & solum in-
vici, &c. Arnob. 8. contra Gent. Or
Minutius Felix, as is now thought.

proach, especially in the presence of them that worshipped them,
were they not forced. This, many of the Unbelievers law; there-
fore they could not (in very force of Reason) but they must ei-
ther deny their God, or deny their Principle in Nature. Their
long Custom would not forsake their God, and their Reason could
not forget their Principle. If Reason therefore might judg among
them, they could not worship any thing that was under Com-
mand. And if it be reasonable to do, and believe this, then why
not reasonable also to believe, That Scripture is his Word, given
to teach Himself, and Christ, since there they find Christ * do-
ing that, and † giving power to it after, which themselves saw
executed upon their Devil-Gods?

N U M. 17. Besides, Whereas all other written Laws have scarce, had the
honour to be duly observed, or constantly allowed worthy Ap-
probation in the particular Places, where they have been es-
tablished for Laws; this Law of Christ, and this Canon of Scrip-

* Si Libri quoquo modo ture, the Container of it, is, or hath been received in almost * all
ſe habent san- Nations under Heaven. And wheresoever it hath been received,
di tamen Di- it hath been both approved for Unchangeable Good, and believed
vinarum re-
rum pleni pro-
pè totius generis humani confessione diffamantur, &c. S. Aug. de Utr. Cred. c. 7. Scriptura summa
dispositione Prudentiae super omnes omnium Genitum Literas, omnia sibi genera ingeniorum humano-
rum Divina Excellens Autoritate subjicit. S. Aug. 11. de Civit. Dei, c. 1.

At in omni orbe terrarum, in omni Graciâ, & universis Nationibus, innumeris sunt, & immensi, qui
religis Patriis Legibus, &c. ad observansiam Moysi, & Christi, &c. Origen. 4. nisi agnoscatur, cap. 1.

for *Infallible Verity*. This Perswasion could not have been wrought in Men of all sorts, but by working upon their *Reason*, unless we shall think all the *World* unreasonable, that received it. And certainly, God did not give this admirable Faculty of *Reasoning* to the Soul of Man, for any Cause more prime than this, to *discover*, or to *judg* and *allow* (within the Sphere of its own Activity, and not presuming farther) of the Way to Himself, when and howsoever it should be discovered.

One great thing that troubled *Rational Men* was, that which stumbled the *Manichee* (an Heresie it was, but more than half *Pagan*) namely, *That somewhat must be believed, before much could be known*. Wise Men use not to believe, but what they know: And the *Manichee* * scorned the *Orthodox Christian*, as *light of Belief*; promising to lead no Disciple after him, but upon evident Knowledg. This stumbles many; but yet, the Principle, *That somewhat must be believed, before much can be known*, stands firm in *Reason* still. For if, in all Sciences, there be some Principles, which cannot be proved; if *Reason* be able to see this, and confess it; if almost all *Artists* have granted it; if, in the *Mathematicks*, where are the exactest Demonstrations, there be *Quædam postulata*, some things to be first Demanded, and granted, before the Demonstration can proceed; Who can justly deny that to *Divinity*, *A Science of the highest Object*, *God Himself*, which he easily and reasonably grants to inferior Sciences, which are more within his reach? And, as all Sciences suppose some Principles without proving, so have they, almost all, some *Text*, some *Authority*, upon which they rely in some measure; and it is *Reason* they should. For though these Sciences make not their *Texts Infallible*, as *Divinity* doth; yet full *Consent*, and prudent *Examination*, and long *Continuance*, have won *Reputation* to them, and settled *Reputation* upon them, very deservedly. And were these *Texts* more void of Truth than they are, yet it were fit and reasonable to uphold their Credit, that *Novices*, and young Beginners in a Science, which are not able to work strongly upon *Reason*, nor *Reason* upon them, may have *Authority* to believe, till they can learn to conclude from Principles, and so to know. Is this also *reasonable* in other Sciences, and shall it not be so in *Theology*, to have a *Text*, a *Scripture*, a *Rule*, which *Novices* may be taught first to believe, that so they may after come to the Knowledg of those things, which, out of this rich Principle, and * Treasure, are de-

NUM. 18.

*Irridere in
Catholice Fi-
deis disciplinâ,
quod juberen-
tur homines
credere, non
autem, &c.
S. Aug. 1. Re-
tract. c. 14.*

* And therefore St. Aug. 2. de Doct. Christ.

cap. 8. would have Men make themselves perfect in reading the Letter of the Scripture, even before they understood it. *Eas Notas habeat, et si nondum intellectu, tamen lectione dumtaxat*; No question but to make them ready against they understood it. And, as School-Masters make their Scholars known their Grammar-Rules by heart, that they may be ready for their use, when they better understand them.

ducible? I yet see not how right Reason can deny these Grounds; and if it cannot, then a meer Natural man may be thus far convinced; *That the Text of God is a very Credible Text.*

NUM. 19:

Well, these are the four Ways, by most of which, Men offer to prove the *Scripture to be the Word of God*, as by a *Divine and Infallible Warrant*. And, it seems, no one of these doth it alone. The *Tradition of the present Church* is too weak, because *that is not absolutely Divine*. The *Light which is in Scripture it self*, is not bright enough, it cannot bear sufficient Witness to it self. The *Testimony of the Holy Ghost*, that is most infallible, but ordinarily it is not so much as considerable in this Question, which is not, how, or by what means we *believe*, but how the *Scripture may be proposed as a Credible Object, fit for Belief*. And for *Reason*, no man expects, that *that should prove it*; it doth service enough, if it enable us to disprove that which misguided Men conceive against it. If none of these then be an *Absolute and sufficient means to prove it*, either we must find out another, or see what can be more wrought out of these. And to all this again *A. C.* says nothing.

NUM. 20.

For the *Tradition of the Church* then, certain it is we must distinguish the Church, before we can judge right of the Validity of the *Tradition*. For if the Speech be of the *Prime Christian Church*, the *Apostles, Disciples*, and such as had *immediate Revelation from Heaven*; no question, but the *Voyce and Tradition of this Church* is Divine, not *aliquo modo*, in a sort, but *simply*; and the *Word of God* from them, is of like Validity, *written, or delivered*. And against this *Tradition* (of which kind this, *That the Books of Scripture are the Word of God*, is the most general and uniform) the *Church of England*

never excepted. And when S. * *Augustine* said, *I would not believe the Gospel, unless the Authority of the Catholick Church moved me*, (which Place you urged at the Conference, though you are now content to slide by it) some of your own will not endure should be understood, save \dagger of the *Church in the time of the Apostles only: and \ some of the Church in General*, not excluding after-Ages. But sure to include *Christ and his Apostles*. And

the *certainty* is there, abundance of *certainty* in it self: but how far that is evident to us, shall after appear.

NUM. 21. But this will not serve your turn. The *Tradition of the present Church* must be as *Infallible*, as that of the *Primitive*. But * §. 16. Nu. 6. the contrary to this is proved **before*, because *this Voyce of the present Church*, is not *simply Divine*. To what end then serves any

\ddagger Ocham. *Dial. p. 1. L. 1. c. 4. Intellegitur solum de Ecclesiâ que fuit tempore Apostolorum.*

\dagger Biel. lect. 22. in C. *Misse. A tempore Christi & Apostolorum. Sc. And so doth S. Aug. take Eccles. Contra Fund.*

any Tradition of the present Church? To what? why to a very good end. For first, it serves by a full Consent to work upon the Minds of *Unbelievers*, to move them to read, and to consider the Scripture, which (they hear by so many Wise, Learned, and Devout men) is of no meaner esteem than the *Word of God*. And secondly, It serves among *Novices*, *Weaklings*, and *Doubters* in the Faith, to instruct, and confirm them, till they may acquaint themselves with, and understand, the Scripture, which the Church delivers as the *Word of God*. And thus again some of your own understand the fore-cited Place of St. *Augustine*, I would

not believe the Gospel, &c. * For he speaks it either of *Novices*, or *Doubters* in the Faith, or else of such as were in part *Infidels*. You at the Conference (though you omit it here) would needs have it, that St. *Augustin* spake even of the † faithful, which I cannot yet think: For he speaks to the *Manichees*, and they had a great part of the *Infidel* in them. And the words immediately before these, are, *If thou shouldest find one, Qui Evangelio nondum credit, which did not yet believe the Gospel, what wouldest thou do to make him believe?* || Ego verò non, *Truly I would not, &c.* So to these two ends it serves, and there need be no Question between us. But then every thing, that is the first Inducer to believe, is not by and by either the *Principal Motive*, or the chief and last Object of Belief, upon which a man may rest his Faith. Unless we shall be of

* *Jacobus Almain's Opinion*; That we are *per prius & magis*, first and more bound to believe the *Church*, than the *Gospel*. Which your own *Learned men*, as you may see by † *Mel. Canus*, reject as Extreme foul, and so indeed it is. The first knowledgethen (after the *Quid Nominis* is known by *Grammar*) that helps to open a man's understanding, and prepares him to be able to Demonstrate a Truth, and make it evident, is his *Logick*: But when he hath made a *Demonstration*, he resolves the knowledge of his Conclusion, not into his *Grammatical*, or *Logical Principles*, but into the *Immediate Principles* out of which it is deduced. So in this Particular, a man is probably led by the *Authority* of the present Church, as by the *first informing, inducing, persuading Means*, to believe the Scripture to be the *Word of God*: But when he hath studied, considered, and compared this *Word with*

* *Sive Infideles, sive in Fide Novitiis.*
Can. Loc. L. 2. c. 8. Negant, aut omni-
nō nescienti Scripturam. Stapl. Relict.
Cont. 4. q. 1. A. 3.

† *Quid si fateamur Fideles etiam, Ec-
clesiae Authoritate commoveri, ut
Scripturas recipient: Non tamen in-
de sequitur eos hoc modo penitus per-
suaderi: aut nullā alia fortiorēque ra-
tione induci? Quis autem Christianus
est, quem Ecclesia Christi, commendans
Scripturam Christi, non commoveat?* Whitaker. Disp. de Sacra Scriptura. Cont. 1. q. 3. c. 8. ubi citat locum hunc,
S. Aug.

|| *Et ibid. Qibus obtemperavi dicenti-
bus Credite Evangelio.* Therefore he
speaks of himself, when he did not be-
lieve.

* *Certum est quod tenemur credere om-
nibus contentis in Sacro Canone, quia
Ecclesia credit & ea ratione solum.* Ergo per prius & magis tenemur Cre-
dere Ecclesia, quam *Evangelio*. Almain.
in 3. Dist. 24. Concluſ. 6. Dub. q. And to
make a shew of proof for this, he falsi-
fies S. *August.* mult notoriouse, and
reads that known place, not *Nisi me
commoveret* (as all read it) but *compre-
lleret*. Pater, quid dicit *Augustinus*, *E-
vangelio non Credere, nisi ad hoc me
compelleret Ecclesia Authoritas.* Ibid.
And so also *Gerson* readsit, *In Decla-
rat. veritatum, qua credenda sunt, &c.*
part. 1. p. 414. §. 3. But in a most an-
cient Manuscript in Corp. Chr. Colleage
Library in Cambridge, the Words are
Nisi me commoveret, &c.

† *Canus. L. 2. de Locis c. 8. fol. 34 b.
§. 16. Num. 6.*

it self, and with other Writings, with the help of Ordinary Grace, and a mind morally induced, and reasonably perswaded by the Voice of the Church; the *Scripture* then gives greater and higher Reasons of Credibility to it self, than *Tradition alone* could give. And then he that believes, resolves his last and full Assent; *That Scripture is of Divine Authority*, into *internal Arguments* found in the *Letter* it self, though found by the Help and Direction of *Tradition without*, and *Grace within*. And the Resolution that is rightly grounded, may not endure to pitch, and rest it self upon the *Helps*, but upon that *Divine Light*, which the *Scripture*, no Question, hath in it self, but is not kindled, till these *Helps* come. *Thy Word is a Light**

* Psal. 119. 105. *Sanctorum Scripturarum Lumen*, S. Aug. *L. de vera Relig. c. 7. Quid Lucem Scripturarum vanis umbris?* &c. S. August. *L. de Mor. Eccl. Catol. c. 35.*

: so *David*. A Light? Therefore it is as much *manifestativum sui*, as *alterius*, a Manifestation to it self, as to other things which it shews: but still, not till the *Candle be Lighted*; not till there hath been a Preparing Instruction, *What Light it is.*

Children call the *Sun* and *Moon*, *Candles*; *God's Candles*: They see the light as well as men, but cannot distinguish between them, till some *Tradition*, and *Education* hath informed their

* 1 Cor. 2. 14. *Reason*. And * *animalis homo*, the natural man, sees some *Light of Moral Counsel*, and instruction in *Scripture*, as well as Believers: But he takes all that glorious Lustre for *Candle-light*, and cannot distinguish between the *Sun*, and *twelve to the Pound*, till *Tradition* of the Church, and *God's Grace* put to it, have cleared his understanding. So *Tradition* of the present Church, is the first Moral Motive to Belief. But the Belief it self, *That the Scripture is the Word of God*, rests † upon the *Scripture*, when a man finds it to answer, and exceed all that, which the Church gave in Testimony, as will after appear. And as in the Voice of the Primitive and Apostolical Church, there was

† Orig. 4. ἀπὸ ἀρχῶν, c. 1, went this way, yet was he a great deal nearer the prime Tradition, than we are. For being to prove that the Scriptures were inspired from God, he faith, *De hoc assignabimus ex ipsis Divinis Scripturis, que nos competenter moverint*, &c.

|| *Principaliter tamen etiam & hic credimus propter Deum, non Apostolos*, &c. Henr. à Gand. Sum. A. 9. q. 3. Now if where the Apostles themselves spake, *ultimata resolutio Fidei, was in Deum, not in ipsis per se*, much more shall it be in *Deum*, than in *presentem Ecclesiam*: and into the Writings of the Apostles, than into the Words of their Successors, made up into a Tradition.

Scripture, obvious to a Soul prepared by the present Churches Tradition, and God's Grace.

N u M. 22. The Difficulties which are pretended against this, are not many, and they will easily vanish. For first, you pretend, we go

go to *Private Revelations for Light to know Scripture*. No, we do not, you see it is excluded out of the very state of the Question: and we go to the *Tradition of the present Church*, and by it, as well as you. Here we differ; we use the Tradition of the present Church, as the *first Motive*, not as the *Last Resolution* of our Faith. We *Resolve* only into * Prime Tradition Apostolical, and Scripture it self.

* *Calv. Instit.*

1. c. 5. §. 2.

Christiana Ec-

clesia Prophetarum scriptis, & Apostolorum prædicatione initio fundata fuit, ubicumque reperietur ea Doctrina, &c.

Secondly, you pretend, we do not, nor can not know the ^{NUM. 23.} prime *Apostolical Tradition*, but by the *Tradition of the present Church*; and that therefore, if the Tradition of the present Church be not Gods *unwritten Word, and Divine*, we cannot yet know Scripture to be Scripture, by a *Divine Authority*. Well! Suppose I could not know the *prime Tradition* to be *Divine*, but by the *present Church*; yet it doth not follow, that therefore I cannot know Scripture to be the *Word of God* by ^a *Divine Authority*; because *Divine Tradition* is not the sole, and only means to prove it. For suppose, I had not, nor could have full assurance of *Apostolical Tradition Divine*; yet the moral Perswasion, Reason, and Force of the present Church, is ground enough to move any reasonable man, that it is fit he should read the Scripture, and esteem very reverently and highly of it. And this once done, the *Scripture* hath then, *In, and Home-Arguments* enough to put a Soul, that hath but ordinarily Grace, out of Doubt, *That Scripture is the Word of God, Infallible and Divine*.

Thirdly, you pretend, that we make the *Scripture absolute*- ^{NUM. 24.} ly, and fully to be known *Lumine suo*, by the Light and Testimony which it hath *in*, and gives to it self. Against this, you give reason for your selves, and proof from us. Your Reason is, *If there be sufficient Light in Scripture to shew it self, then every man that can, and doth but read it, may know it presently to be the Divine Word of God*; which we see by daily experience, men neither do, nor can. First, is is not absolutely nor universally true. There is * *sufficient Light*; therefore every man ^{* And where} may see it. Blind men are men, and cannot see it; and ^{Hooker uses} this very Argument, as he ^{doth L. 3. §. 8.} ^{† sensual men}, in the Apostles judgment, are such: Nor may we deny, and put out this Light, as *insufficient*, because *blind eyes* cannot, and *perverse eyes* will not see it; not. If there no more than we may deny meat to be sufficient for nou- ^{his words are} rishment, though men that are heart-sick, cannot eat it. Next, ^{be sufficient} we do not say, *That there is such a full light in Scripture*, as that ^{Light; But, if} ^{that Lights be} Evident. every man upon the first sight must yield to it; such Light as is ^{† 1 Cor. 2. 14.} found in Prime Principles; *Every whole is greater than a Part of the same*; and this, *The same thing cannot be, and not be, at the*

the same time, and in the same respect. These carry a natural Light with them, and evident: for the Terms are no sooner understood, than the Principles themselves are fully known, to the convincing of mans understanding, and so they are the beginning of knowledge; which, where it is perfect, dwells in full Light: but such a full Light we do neither say is, nor require to be in Scripture; and if any particular man do, let him answer for himself. The Question is, only of such a Light in Scripture as is of force to breed faith, that it is the word of God; not to make a perfect knowledge. Now Faith, of whatsoever it is, this or other Principle, is an Evidence*, as well as Knowledge; and the Belief is firmer than any Knowledge can be, because it rests upon Divine Authority, which cannot deceive; whereas Knowledge (or at least he that thinks he knows) is not ever certain in Deductions from Principles. † But the Evidence is not so clear: For it is || of things not seen, in regard of the Object; and in regard of the Subject that sees, it is in * ænigmate, in a Glass or dark speaking. Now God doth not require a full Demonstrative Knowledge in us, that the Scripture is his Word, and therefore in his Providence hath kindled in it no Light for that, but he requires our Faith of it, and such a certain Demonstration, as may fit that. And for that, he hath left sufficient Light in Scripture to Reason and Grace meeting, where the Soul is morally prepared by the Tradition of the Church; unless you be of Bellarmine's † Opinion, That to believe there are any Divine Scriptures, is not omnino necessary to Salvation.

* EAS. G.
Heb. 11. 1.

† S. 16. Num. 13.

|| Heb. 11. 1.

* 1 Cor. 13.

12. And A.

C. confesses, p.

52. That thus

very thing in

Question

may be

known infal-

libly, when

'tis known

but obscurely.

Et Scotus in

3 Dift. 23. q.

1 fol. 41. B.

Hoc modo fa-

cile est videre, tio-

n.

quomodo Fi-

des est cum ænigmate, & obscuritate.

Quia Habitus Fidei non credit Articulum esse verum ex Evidentiâ

Objecti, sed, proper hoc, quod assentit veritatiæ infundens Habitum, & in hoc revelans Credibilis.

† Bellar. I. 3. de Eccles. c. 14. Credere ulla esse divinas Scripturas, non est omnino necessarium ad salutem.

I will not break my Discourse, to rifle this speech of Bellarmine; it is bad enough in the belt sense,

that favour it self can give it.

For if he mean by omnino, that it is not altogether, or simply necessary to

believe there is Divine Scripture, and a written Word of God; that's false, that being granted, which

is among all Christians, That there is a Scripture: And God would never have given a Supernatural

unnecessary thing.

And if he means by omnino, that it is not in any wise necessary, then it is sensibly

false. For the greatest upholders of Tradition that ever were, made the Scripture very necessary in

all the Ages of the Church. So it was necessary, because it was given; and given, because God

thought it necessary. Besides, upon Roman grounds, this I think will follow: That which the Tradition of

the present Church delivers, as necessary to believe, is omnino necessary to Salvation: But that there are

Divine Scriptures, the Tradition of the present Church delivers, as necessary to believe: Therefore to

believe there are Divine Scriptures, is omnino (be the sense of the word what it can) necessary to Sal-

vation. So Bellarmine is herein foul, and unable to stand upon his own ground.

And he is the more,

partly, because he avouches this Proposition for truth after the New Testament written.

And partly

because he might have seen the state of this Proposition carefully examined by Gandavo, and distin-

guished by times. Sum. p. 1. A. 8. q. 4. fine.

N. 11. M. 25. The Authority which you pretend against this, is out of

* Lib. I. §. 14. * Hooker: Of things necessary, the very chiefest is to know, what Books we are bound to esteem Holy; which Point is confessed

† Protest. Apol. impossible for the Scripture it self to teach. Of this † Brierly

Tract. I. §. 10. (the Store-house for all Priests that will be idle, and yet seem

N. 3. well

well read) tell us, That * Hooker gives a very sensible Demonstration: It is not the Word of God, which doth, or possibly can assure us, that we do well to think it is his Word: for if any one Book of Scripture did give Testimony to all; yet still that Scripture, which giveth credit to the rest, would require another to give credit unto it. Nor could we ever come to any Pause to rest our assurance this way: so that unless, beside Scripture, there were something that might assure, &c. And † this he acknowledgeth (saith Brierly) is the Authority of Gods Church. Certainly Hooker gives a true, and a sensible Demonstration; but Brierly wants Fidelity, and Integrity, in citing him: For in the first place, Hooker's Speech is, Scripture it self cannot teach this; nor can the Truth say, that Scripture it self can. It must needs ordinarily have Tradition, to prepare the mind of a man to receive it. And in the next place where he speaks so sensibly, That Scripture cannot bear witness to it self, nor one part of it to another; that is grounded upon Nature; which admits no created thing to be witness to it self; and is acknowledged by our Saviour, || If I bear witness to myself, my witness is not true, that is, is not of force to be reasonably accepted for Truth. But then it is more than manifest, that Hooker delivers his Demonstration of Scripture alone. For if Scripture hath another proof, nay many other Proofs to usher it, and lead it in, then no Question, it can both prove, and approve it self. His Words are, So that unless, besides Scripture, there be &c. Besides Scripture; therefore he excludes not Scripture, though he call for another Proof to lead it in, and help in assurance, namely, Tradition, which no man, that hath his Brains about him, denies. In the two other Places, Brierly falsifies shamefully; for folding up all that Hooker says, in these Words; This (other means to assure us besides Scripture) is the Authority of Gods Church; he wrinkles that Worthy Author desperately and shrinks up his meaning. For in the former place abused by Brierly, no Man can set a better state of the Question, between Scripture, and Tradition, than Hooker doth: * His Words are these: The Scripture is the Ground of our Belief; The Authority of man (that is the Name he gives to Tradition) is the Key which opens the Door of entrance into the Knowledge of the Scripture. I ask now; When a man is entred and hath viewed a House, and upon viewing likes it, and upon liking resolves unchangeably to dwell there; doth he set up his Resolution upon the Key, that let him in? No sure; but upon the Goodness and Commodiousness, which he sees in the House. And this is all the difference (that I know) between us in this Point; In which, do you grant (as you ought to do) that we resolve our Faith into Scripture as the Ground; and we will never deny, that Tradition is the Key that lets us in. In the

S. Joh. 5.31.
He speaks of himself as man.
S. Joh. 8. 13.

* L. 2. §. 7.
† L. 3. §. 8.

* L. 3. S. 8. the latter place, *Hooker* is as plain, as constant to himself, and Truth : * His Words are ; *The first outward Motive, leading Men so to esteem of the Scripture, is the Authority of God's Church, &c. But afterwards, the more we bestow our Labour in reading, or learning the Mysteries thereof, the more we find, that the thing it self doth answer our received Opinion concerning it : So that the former Inducement prevailing somewhat with us before, doth now much more prevail, when the very thing hath ministered farther Reason.* Here then again, in his Judgment, *Tradition* is the *first Inducement*; but the *farther Reason*, and *Ground*, is the *Scripture*. And *Resolution of Faith* ever settles upon the *farthest Reason* it can, not upon the *first Inducement*. So that the State of this Question is firm, and yet plain enough to him that will not shut his Eyes.

NUM. 26. Now here, after a long Silence, *A. C.* thrusts himself in again,
A.C. p. 52. and tells me, *That if I would consider the Tradition of the Church, not only as it is the Tradition of a Company of Fallible Men, in which Sense the Authority of it (as himself confesses) is but Humane, and Fallible, &c. but as the Tradition of a Company of Men, assisted by Christ, and his Holy Spirit : In that Sense I might easily find it more than an Introduction*; indeed, as much as would amount to an *Infallible Motive*. Well, I have considered the Tradition of the present Church both these ways; and I find, that *A. C.* confesses, That, in the *first Sense*, the Tradition of the Church is *meer Humane Authority*, and no more: And therefore, in this *Sense*, it may serve for an *Introduction* to this Belief, but no more. And, in the *second Sense*, as it is not the Tradition of a Company of Men only, but of Men assisted by Christ, and his Spirit : In this *second Sense* I cannot find, that the Tradition of the present Church is of *Divine and Infallible Authority*, till *A. C.* can prove, That this Company of Men (the Roman Prelates, and their Clergy, he means) are so fully, so clearly, so permanently assisted by Christ, and his Spirit, as may reach to *Infallibility*, to a *Divine Infallibility*, in this, or any other Principle, which they teach : For every *Assistance of Christ, and the Blessed Spirit*, is not enough to make the Authority of any Company of Men *Divine, and Infallible*; but such, and so great an *Assistance* only, as is purposely given to that effect. Such an *Assistance* the Prophets under the Old Testament, and the Apostles under the New had; but neither the *High-Priest*, with his Clergy, in the Old, nor any Company of Prelates, or Priests, in the New, since the *Apostles*, ever had it. *A. C. p. 52.* And therefore, though, at the *Intreaty* of *A. C.* I have considered this very well, yet I cannot, no not in this *Assisted Sense*, think the Tradition of the present Church *Divine and Infallible*, or such Company of Men to be worthy of *Divine and Infallible Credit*, and sufficient to breed in us *Divine and Infallible Faith*. Which

Which I am sorry A. C. should affirm so boldly as he doth, *A. C. p. 52.*
 What? That Company of men (the Roman Bishop, and his Clergy) of Divine and Infallible Credit, and sufficient to breed in us Divine and Infallible Faith? Good God! Whither will these men go? Surely, they are wise in their Generation, but that makes them never a whit the more the Children of Light*: St. **St. Luke 16. 8.*

Luke 16. And could they put this home upon the World (as they are gone far in it) what might they not effect? How might they, and would they then Lord it over the Faith of Christendom, contrary to †*St. Peter's Rule* (whose Successors certainly in this they are not.) But I pray, if this Company of men be infallibly assisted, whence is it, that this very Company have erred so dangerously, as they have, not only in some other things, but even in this Particular, by equaling the Tradition of the present Church to the written Word of God? Which is a Doctrine unknown to the || Primitive Church, and which frets upon the || *S. Basil goes* very Foundation it self, by justling with it. So belike, he that hath but half an indifferent eye, may see this Assisted Company have erred, and yet we must wink in Obedience, and think them *Infallible.*

But first, he speaks of *Apostolical Tradition*, not of the *Tradition of the present Church*. Secondly, the Learned take Exceptions to this Book of St. Basil, as corrupted. Bp. Andr. Opusc. cont. Peron. p. 9. Thirdly, St. Basil himself, *Ser. de Fide*, professes that he uses sometimes *Agrapha*, sed et solium que non sunt aliena à pià secundum Scripturam sententiâ. So he makes the Scripture their Touch-stone, or Tryal. And therefore must of Necessity make Scripture superior, in as much as that which is able to try another, is of greater force, and superior Dignity in that use, than the thing tried by it. And Stapleton himself confesses, *Traditionem recentiorem & posteriorem, sicut & particularem, nullo modo cum Scriptura, vel cum Traditionibus priùs à se explicatis comparandam esse.* Stapleton. *Relect. Controv. 5. q. 5. A. 2.*

But A. C. would have me consider again, That it is as easie *Nu M. 27.* to take the Tradition of the present Church in the two fore-named senses, as the present Scriptures printed, and approved by men of this Age. For in the first sense, The very Scriptures (faith he) considered as printed, and approved by men of this Age, can be no more than of Humane Credit. But in the second sense, as Printed and approved by men, assisted by God's Spirit, for true Copies of that which was first written, then we may give Infallible Credit to them. Well. I have considered this too. And I can take the Printing, and Approving the Copies of *Holy-Writ* in these two senses. And I can, and do make a difference between Copies printed and approved by meer moral men, and men assisted by God's Spirit. And yet for the Printing only, a skilful, and an able moral man, may do better Service to the Church, than an illiterate man, though assisted in other things by God's Spirit. But when I have considered all this, what then? The Scripture being put in Writing, is a **Ut S. 18.* thing visibly existent; and if any Error be in the Print, 'tis easily corrigible by * former Copies. Tradition is not so easily obser-

*Num. 4. Ex
S. Aug. L. 32.
cont. Faustum,
ved, c. 16.*

A. C. p. 53. ved, nor so safely kept. And howsoever, to come home to that which *A. C.* infers upon it, namely, *That the Tradition of the present Church may be accepted in these two senses:* And if this be all that he will infer (for his pen here is troubled, and forsakes him, whether by any check of Conscience, or no, I know not) I will, and you see, have granted it already without more ado, with this *Caution,* That every Company of men assisted by God's Spirit, are not assisted to this height, to be *Infallible by divine Authority.*

NUM. 28. *A. C. p. 53.* For all this *A. C.* will needs give a needless Proof of the Business: Namely, *That there is the Promise of Christ's, and his Holy Spirit's continual Presence and Assistance,* S. Luke 10. 16. Mat. 28. 19, 20. Joh. 14. 16. *not only to the Apostles, but to their Successors also, the lawfully sent Pastors, and Doctors of the Church in all Ages.* And that this Promise is no less but rather more expressly to them in their Preaching by Word of Mouth, than in writing, or reading, or printing, or approving of Copies of what was formerly written by the Apostles! And to all this I shall briefly say, That there is a *Promise of Christ's and the Holy Spirit's continual Presence, and Assistance.* I do likewise grant most freely, that this *Promise* is on the part of *Christ, and the Holy Ghost,* most really and fully performed. But then this *Promise* must not be extended further than twas made. It was made of *Continual Presence and Assistance;* That I grant: and it was made to the *Apostles and their Successors;* That I grant too. But in a *different Degree.* For it was of *Continual, and Infallible Assistance to the Apostles;* But to their *Successors, of Continual and fitting Assistance, but not Infallible.* And therefore the lawfully sent *Pastors and Doctors of the Church in all Ages,* have had, and shall have *Continual Assistance;* but by *A. C.'s* leave, *not Infallible,* at least, not Divine and Infallible, either in writing, reading, printing, or approving Copies. And I believe *A. C.* is the first, that durst affirm this: I thought he would have kept the *Popes Prerogative* intire, that He only might have been *Infallible;* and not He neither, but in *Cathedral*, fate down and well advised.

and well advised: Yes, that's right. *But he may be fate, and not well Advised, even in *Cathedral.* And now, shall we have all the *Lawfully sent Pastors and Doctors of that Church in all Ages Infallible too?* Here's a deal of *Infallibility* indeed, and yet *Error* store. The truth is, the *Jesuits* have a Months mind to this *Infallibility.* And though *A. C.* out of his bounty is content to extend it to all the *lawfully sent Pastors of the Church:* yet to his own Society questionless he means it chiefly. As did the *Apolo-*

* Nam multæ sunt Decretales heretice, sicut dicit Ochan. Et sumiter hoc Credito, sed non licet dogmatisare Oppositorum, quoniam sane determinata, nisi manifestè constet. &c. Ja. Almain. in 3. Sent. D. 24. q. iiii. c. Conclus. 6. Dub. 6. fine. And Alphons. de Castro both says and proves, *Celestini Papam errasse non ut privatam Personam, sed ut Papam.* L. 1. advers. Her. c. 4. and the Glos confelles. *Bim errare posse in C. 24. q. 1. C. A. Restaingo.*

gift to whom *Casaubon* replies, to *Fronto Ducens*. The words of the * *Apologist* are: *Let day and night — life and death be joyned together, and then there will be some hope, that Heresie may fall upon the person of a Jesuit.* Yea marry, this is something indeed. Now we know where *Infallibility* is to be found. But for my present Occasion, touching the Lawfully-sent Pastors of the Church, &c. I will give no other Confutation of it, than that M. *Fisher* and A. C. (if they be two men) are lawfully sent *Pastors and Doctors of the Church*; at least I am sure, they'll assume they are, and yet they are not *Infallible*; which I think, appears plain enough in some of their Errors manifested by this Discourse, and elsewhere. Or if they do hold themselves infallible, let them speak it out, as the *Apologist* did.

As for the *Three Places of Scripture*, which A. C. cites, they N u. M. 29. are of old alledg'd, and well known in this Controversie. The First is in St *Luke* 10. where *Christ* faith, *He that heareth you S. Luk. 10. 16. heareth me.* This was absolutely true in the

* *Apostles*, who kept themselves to that, which was revealed by *Christ*. But it was to be but Conditionally true in their † *Successors*, *He that heareth you; heareth me.* That is, so long, and so || far, as you * speak my words, and not your own. For † where the Command is for Preaching, the Restraint is added. *Go (faith Christ) and teach all Nations.* But you may not preach all things what you please; but, all things which I have commanded you. The Publication is yours, the Doctrine is mine: And where the Doctrine is not mine, there your Publication is beyond or short of your Commission. The Second Place is in S. Mat. 28. There *Christ* says again, || *I am with you always unto the end of the World.* Yes: most certain it is, present by his Spirit; For else in bodily presence He continued not with his *Apostles*, but during his abode on Earth. And this Promise of his spiritual Presence was to their Successors; else, why to the end of the World? The Apostles, did not, could not live so long. But then to

* Nam in fide quidem Jesuitam errare non posse, atque adeo esse hoc unicum r̄m aduersor̄. ceteris, que solent a Poetis plurima commemorari, posthac annumerandum, si nescis, m̄ Fronto. & puto nescire, docebo te; ab Apologista dictus, hoc ipsum disertis verbis affirmante. Sic ill. cap. 3. Epis exemplaris quod ad Sereniss. Regem suit missum, pagina 119. Jungantur in unum, aut, dies cum nocte, tenebre cum luce, calidum cum frigido, sanitas cum morbo, vita cum morte: & erit tum spes aliqua posse in caput Jesuite herein cadere. Isa. Casaubon. Ep. ad Front. Dn. caem. Lond. 1611.

* Per quod docet quicquid per Sanctos Apostolos dicitur, acceptandum esse, quia qui illas audit, Christum audit, &c. S. Cyrillus apud Thom. in Catena. Et Dominus dedit Apostolis suis potestatem Evangelii, per quos & Veritatem, id est, Dei Filium cognovimus, &c. Quibus & dixit Dominus, Qui vos audir, &c. Iræneus prefat. in L. 3. advers. Her. fine. † Dicit ad Apostolos, ac per hoc ad Omnes Praepositos, qui Apostolis Vicaria Ordinatione succedunt. S. Cyprian. L. 4. Epist. 9. But S. Cyprian doth not say, that this speech of our Saviours was equaliter dictum, alike and equally spoken and promised to the Apostles, and the succeeding Bishops. And I believe A. C. will not dare to say in plain and express Terms, That this speech, *He that heareth you, heareth me*, doth as amply belong to every Roman Priest, as to Peter, and the *Apostles*. No, a great deal of Difference will become them well.

|| Be ye followers of me, even as I am of Christ, 1 Cor. 11. 1. and 1 Thes. 1. 6.

* And so Vener. Beda exprely, both for hearing the word, and for contemning it. For neither of these / faith he / belong only to them which saw our Saviour in the Flesh; but to all & o. die quoque: but with this limitation; if they hear, or despise Evangelii verba: not the Preachers own. Beda in S. Luke 10. 15. 16.

* *Rabanus Maur.* goes no farther, then that to the End some will always be in the World fit for Christ by his Spirit and Grace to inhabit: *Divina mansione & inhabitatione digni.* Rab. in S. Matth. 28. 19, 20. *Pergaris habentes Dominum Protectorem, & Dacem,* saith St. Cypr. L. 4. Epist. 1. But he doth not say, *How far forth.* And *Loquuntur Fidelibus sicut uni Corpori.* S. Chrysoft. Homil. in S. Matth. And if S. Chrysostom enlarge it so far, I hope A. C. will not extend the Assistance given, or promised here, to the whole Body of the Faithful, to an Infallible, and Divine Assistance in every of them, as well as in the Pastors and Doctors.

† *In illis donis quibus salus aliorum queritur (qualia sunt Prophetae, & interpretationes Sermonum, &c.) Spiritus Sanctus nequaquam semper in Predicatorebus permanet.* S. Greg. L. 2. Moral. c. 29. prin. Edit. Basil. 1551.

S. John 14. 16. ways. The Third Place is in St. John 14. where Christ says, *The Comforter the Holy Ghost shall abide with you for ever.* Most true again. For the Holy Ghost did abide with the Apostles according to Christ's Promise there made, and shall abide with their Successors for ever, to || comfort and preserve them. But here's no Promise of Divine Infallibility made unto them. And for that Promise which is made, and expressly of Infallibility, Saint * John 16. (though not cited by A. C.) That's confined to the Apostles only, for the settling of them in all Truth.

* S. John. 16. 13.

† *Omnem veritatem: Non arbitror in hac vita in cuiusquam mente, &c.* S. August. in S. Joh. Tract. 96. compleri, versus fin.

|| *Spiritus Sanctus, &c. qui eos doceret Omnen Veritatem, quam tunc, cum sis loquebatur, portare non poterant.* S. Joh. 16. 12, 13. & S. August. Tract. 97. in S. Joh. prin.

the * Successors, the Promise goes no farther, then *I am with you always;* which reaches to continual assistance, but not to Divine, and Infallible. Or if he think me mistaken, let him shew me any One Father of the Church, that extends the sense of this Place to Divine and Infallible Assistance, granted hereby to all the Apostles Successors. Sure I am, Saint † Gregory thought otherwise. For he says plainly, *That in those Gifts of God which concern other mens salvation (of which Preaching of the Gospel is One) the Spirit of Christ, the Holy Ghost, doth not always abide in the Preachers,* be they never so lawfully sent, Pastors, or Doctors of the Church. And if the Holy Ghost doth not always abide in the Preachers, then most certainly he doth not abide in them to a Divine Infallibility al-

ways. The *Third Place* is in St. John 14. where Christ says, *The Comforter the Holy Ghost shall abide with you for ever.* Most true again. For the Holy Ghost did abide with the Apostles according to Christ's Promise there made, and shall abide with their Successors for ever, to || comfort and preserve them. But here's no Promise of Divine Infallibility made unto them. And for that Promise which is made, and expressly of Infallibility, Saint * John 16. (though not cited by A. C.) That's confined to the Apostles only, for the settling of them in all Truth. And yet not simply all: For, there are some Truths (faith † Saint Augustine) which no man's Soul can comprehend in this life. Not simply all: But || all those Truths, quæ non poterant portare, which they were not able to bear, when He Conversed with them. Not simply all; but all that was necessary for the Founding, Propagating, Establishing, and Confirming the Christian Church. But if any man take the boldness to enlarge this Promise in the fulness of it, beyond the Persons of the Apostles themselves, that will fall out

† *Omnes vel insipientissimi Heretici, qui se Christianos vocari volunt, audacias figurorum suorum, quas maxime exborret sensus humanus, hac Occasione Evangelica sententia colorare conentur,* &c. S. August. Tract. 97. in S. Joh. circa med.

N U M. 30. I told you a * little before, that A. C. his Pen was troubled, * Num. 26. and failed him: Therefore I will help to make out his Inference for A. C. p. 52.

for him, that his Cause may have all the strength it can. And (as I conceive) this is that he would have, *The Tradition of the present Church is as able to work in us Divine and Infallible Faith, That the Scripture is the Word of God: As that the Bible (or Books of Scripture) now printed, and in use, is a true Copy of that, which was first written, by the Pen-men of the Holy Ghost, and delivered to the Church.* 'Tis most true, the *Tradition of the present Church* is alike operative, and powerful in, and over both these works: but neither *Divine*, nor *Infallible* in either. But as it is the *first moral Inducement* to persuade, that *Scripture* is the *Word of God*; so is it also the *first*, but *moral still*, that the *Bible* we now have, is a *true Copy* of that which was *first written*. But then as in the former, so in this latter for the *true Copy*, *The Last Resolution of our Faith* cannot possibly rest upon the naked *Tradition* of the *present Church*, but must by, and with it go higher to other *Helps* and *Assurances*. Where I hope *A. C.* will confess, we have greater helps to discover the truth, or falsehood of a *Copy*, than we have means to look into a *Tradition*. Or especially to sift out this *Truth*, That it was a *Divine and Infallible Revelation*, by which the *Originals of Scripture* were *first written*: That being far more the *Subject* of this *Inquiry*, than the *Copy*, which according to *Art and Science*, may be examined by former preceding *Copies* close up to the very *Apostles times*.

But *A. C.* hath not done yet; For in the last place he tells us, *That Tradition and Scripture, without any vicious Circle, do mutually confirm the Authority either of other.* And truly for my part, I shall easily grant him this, so he will grant me this other: Namely, That though they do *mutually*, yet they do not *equally* confirm the Authority either of other. For *Scripture* doth *Infallibly* confirm the Authority of *Church-Traditions* truly so called: But *Tradition* doth but *morally* and *probably* confirm the Authority of the *Scripture*. And this is manifest by *A. C.*'s own Similitude: *For (faith he) 'tis as a Kings Embassadors word of mouth, and his Kings Letters bear mutual witness to each other.* Just so indeed. For *His Kings Letters of Credence* under hand and seal, confirm the *Embassadors Authority Infallibly* to all that know Seal, and Hand: But the *Embassadors word of mouth* confirms *His Kings Letters* but only *probably*. For else, Why are they called *Letters of Credence*, if they give not him more Credit, than he can give them? But that which follows I cannot approve, to wit, *That the Lawfully sent Preachers of the Gospel are Gods Legats, and the Scriptures Gods Letters, which he hath appointed his Legats to deliver, and expound.* So far 'tis well, but here's the sting: *That these Letters do warrant, that the People may hear, and give Credit to these Legats of Christ, as to Christ the King himself.*

NUM. 31.
A. C. p. 53.

* Will A. C. maintain, that any *Legat à Latere* is of as great Credit as the Pope himself?

S. Joh. 13. 31. faith our Saviour,
A.C. p. 52. suddenly drop out of A. C's Pen. For he told us once before, *That this Company of men which deliver the present Churches Tradition, (that is, the lawfully-sent Preachers of the Church) are assisted by Gods Spirit to have in them Divine and Infallible Authority, and to be worthy of Divine and Infallible Credit, sufficient to breed in us Divine and Infallible Faith.* Why, but is it possible these men should go thus far to defend an Error, be it never so dear unto them? They as Christ? Divine, and Infallible Authority in them? *Sufficient to breed in us Divine, and Infallible Faith?* I have often heard some wise men say, That the Jesuit in the Church of Rome, and the Precise Party in the Reformed Churches, agree in many things, though they would seem most to differ. And surely this is one: For both of them differ extremely about *Tradition*. The one in magnifying it, and exalting it into *Divine Authority*; the other vilifying, and depressing it almost beneath *Humane*. And yet even in these different ways, both agree in this Consequent: *That the Sermons and Preachings by word of mouth, of the lawfully-sent Pastors and Doctors of the Church, are able to breed in us Divine and Infallible Faith;* Nay, are the * very word of God. So A. C. expressly. And no less then so, have some accounted of their own *factions words* (to say no more) than as the † *Word of God*.

I ever took *Sermons* (and so do still) to be most *necessary Expositions*, and *Applications of Holy Scripture*, and a great ordinary Means of saving Knowledge. But I cannot think them, or the Preachers of them, *Divinely Infallible*. The *Ancient Fathers* of the Church preached far

beyond any of these of either *faction*; And yet no one of them durst think himself *Infallible*, much less, that whatsoever he preached was the *Word of God*. And it may be observed too, That no men are more apt to say, *That all the Fathers were but Men, and might Erre*, than they that think their own *preachings* are *Infallible*.

NUM. 32. The next thing (after this large Interpretation of A.C.) which I shall trouble you with, is, That this method, and manner of proving *Scripture to be the Word of God*, which I. here use, is the same, which the *Ancient Church* ever held, namely, *Tradition,*

tion, Ecclesiastical Authority first; and then all other Arguments, but especially internal, from the Scriptures it self.

This way the Church went in S. Augustine's Time. He was no enemy to Church-Tradition; yet when he would prove, that the Author of the Scripture (and so of the whole knowledge of Divinity, as it is supernatural) is Deus in Christo, God in Christ; he takes this as the All-sufficient way; and gives four proofs, all internal to the Scripture: First, *The Miracles*. Secondly,

That there is nothing carnal in the Doctrine.

Thirdly, *That there hath been such performance of it.* Fourthly,

That by such a Doctrine of Humility, the whole world almost

hath been converted. And whereas ad munierendam Fidem, for

the Defending of the Faith, and keeping it entire, there are

[†] two things requisite, Scriptare, and Church-Tradition;

[†] Viz. ^{do muniri fidem, &c.} Primum.

Larinens. places Authority of Scriptures first, and then

Tradition. And since it is apparent, that Tradition is first in

order of Time, it must necessarily follow, that Scripture is first

in order of Nature, that is, the chief, upon which Faith rests

and resolves it self. And your own School confesses this was the

way ever. The Woman of Samaria is a known Resemblance,

but allowed by your selves: For ^{*} quotidie

daily with them that are without, Christ enters

by the woman, that is the Church, and

they believe by that Fame which she gives,

&c. But when they come to hear Christ

himself, they believe his word, before the

words of the Woman. For when they have

once found Christ, [†] they do more believe

his words in Scripture, than they do the

Church, which testifies of him; because then

propter illam, for the Scripture they believe

the Church: And if the Church should speak

contrary to the Scripture, they would not be-

lieve it. Thus the School taught then; and

thus the Gloss commented then; and when

men have tired themselves, hither they must

that let's men into the Scriptures, even to this Knowledge of

them, That they are the Word of God, is the Tradition of the

Church. But when they are in, [¶] They hear

Christ himself immediately speaking in Scrip-

ture to the Faithful: ^{*} And his Sheep do not

only bear, but know his voice. And then

here's no vicious Circle indeed of proving the Scripture by the

Church,

* And S. Aug. himself L. 13. contra Faustum, c. 3, proves by an Internal Argument the fulfilling of the Prophets. Scriptura (said he) ^{qua} de fidem suam rebus spiritus probat quae per temporum successiones hoc impleri &c. And Hen. a Gand. Par. I. Sot. A. 3. q. 3. cites S. August. Book de vera Religione. In which Book, though these four Arguments are not found in Terms together, yet they fill up the scope of the whole Book.

[†] Henr. a Gand. Sot. Par. I. A. 10. q. 1. Sic quotidie apud illos qui fors sunt, inter Christus per misericordiam, i. e. Ecclesia. Credit per suam famam, &c. Gloss in S. Joh. v. 4.

[¶] Ibid. Plus verbis Christi in Scriptura credit quam Ecclesia certe facit, quia proper quam jam credit Ecclesia. Et si ipsa quidem contraria Scriptura dicere possit non credere. Et primam fidem tributamus Scripturis Canonicas, secundam, sub ista, Definitionibus & Confessitudinis Ecclesiae Catholicae, post istas studiosis viris non sub pena perfidie sed protoreo, Go. Walden. Doct. Fid. T. 1. L. 2. Art. 2. c. 23. N. 9.

¶ In Sacra Scriptura ipse immediatae

magis fiducia habet.

* S. John 10:4.

Church, and then round about, the Church by the Scripture. Only distinguish the *Times*, and the *Conditions* of men, and all is safe. For a *Beginner* in the Faith, or a *Weakling*, or a *Doubter* about it, begins at *Tradition*, and proves *Scripture* by the *Church*: But a man *strong* and *grown up* in the Faith, and understandingly conversant in the Word of God, proves the Church by the *Scripture*; And then upon the matter we have a double *Divine Testimony*, altogether Infallible, to confirm unto us, *That Scripture is the Word of God*. The first is the *Tradition* of the Church of the *Apostles* themselves, who delivered immediately to the world, the Word of *Christ*. The other, the *Scripture* it self, but after it hath received this *Testimony*. And into these we do, and may safely Resolve our

**Quod autem credimus posterioribus, circa quos non apparent virtutes Divinae, hoc est, quia non predicant alia, quam que illi in Scriptis certissimis reliquerunt. Quia constat per medios in nullo fuisse virtutis ex confessione concordia in omnium succedentium iisque ad tempora nostra.* Hen. à Gard. Sum. P. I. A. 9. q. 3.

Faith. * As for the *Tradition* of after-Ages, in, and about which *Miracles* and *Divine Power* were not so evident, we believe them (by Gandavo's full *Confession*) because they do not preach other things than those former (the *Apostles*) left in *scriptis certissimis*, in most certain *Scripture*. And it

appears by men in the middle Ages, that these writings were vitiated in nothing, by the concordant consent in them of all successors, to our own time.

NUM. 33. And now by this time it will be no hard thing to reconcile the *Fathers*, which seem to speak differently in no few places, both one from another, and the same from themselves, touching *Scripture* and *Tradition*; And that as well in this Point, to prove *Scripture* to be the Word of God, as for *concordant Exposition* of *Scripture* in all things else. When therefore the *Fathers* say, † *We have the Scriptures by Tradition*, or the like; Either they mean the *Tradition* of the *Apostles* themselves delivering it; and there, when it is known to be such, we may resolve our *Faith*: Or if they speak of the *Present Church*, then they mean, that the *Tradition* of it, is that by

† *Scripturas habemus ex Traditione.* S. Cyril. Hier. Catech. 4. *Multa quo non inveniuntur in Literis Apostolorum, &c. non nisi ab ipsis tradita & commendata creduntur.* S. Aug. 2. de Baptism. contra Donat. c. 7.

which we first receive the *Scripture*, as by an according *Means* to the *Prime Tradition*. But because it is not simply *Divine*, we cannot resolve our *Faith* into it, nor settle our *Faith* upon it, till it resolve it self into the *Prime Tradition* of the *Apostles*, or the *Scripture*, or both; and there we rest with it. And you cannot shew an ordinary consent of *Fathers*: Nay can you, or any of your Quarter, shew any one *Father* of the *Church*, *Greek*, or *Latine*, that ever said, *We are to resolve our Faith, that Scripture is the Word of God, into the Tradition of the present Church?* And again when the *Fathers* say, we are to rely upon *Scripture*

* only,

* only, they are never to be understood with Exclusion of Tradition, in what causes soever it may be had, † Not but that the Scripture is abundantly sufficient, in, and to it self for all things; but because it is deep, and may be drawn into different senses, and so mistaken, if any Man will presume upon his own Strength, and go single without the Church.

To gather up whatsoever may seem scattered in this long N U M. 34. Discourse to prove, That Scripture is the Word of God, I shall now in the Last place put all together, that so the whole state of the Question may the better appear.

First then, I shall desire the Reader to consider, That every P un. 1. Rational Science requires some Principles quite without its own Limits, which are not proved in that Science, but presupposed. Thus Rhetorick presupposes Grammar, and Musick Arithmetick. Therefore it is most reasonable, that || Theology should be allowett to have some Principles also, which she proves not, but presupposes. And the chiefest of these, is, That the Scriptures are of Divine Authority.

Hierosol. Cateches. 5. shews how all things in the world do side confondere. Therefore most unreasonable to deny that to Divinity, which all Sciences, nay all things challenge: Namely some things to be presupposed, and believed.

Secondly, That there is a great deal of differetice in the Man- P un. 2. ner of confirming the Principles of Divinity, and those of any other Art or Science whatsoever. For the Principles of all other Sciences do finally resolve, either into the Conclusions of some Higher Science; or into those Principles which are per se nota, known by their own Light, and are the Grounds and Principles of all Science. And this is it, which properly makes them Sciences, because they proceed with such strength of Demonstration, as forces Reason to yeild unto them. But the Principles of Divinity resolve not into the Grounds of Natural Reason (For then there will be no room for Faith, but all would be either Knowledge or Vision) but into the Maximes of Divine Knowledge supernatural. And of this we have just so much light, and no more, than God hath revealed unto us in the Scripture.

Thirdly, That though the Evidence of these Supernatural P un. 3. Truths which Divinity teaches, appears not so manifest as that of the Natural; yet they are in themselves much more sure and in-

magis quam visibilibus oportet credere. Licet dictum sit admirabile, verum est, &c. S. Chrysostom. Hom. 46. ad Pop. And there he proves it. Aliæ Scientiæ certitudinem habent ex Naturali Lumine Rationis Humane, que decipi potest: Hæc autem ex Lumine Divine Scientiæ, quo decipi non potest Thom. p.1. q.1. A. 3. c.

* Non aliundè scientia Cœlestium S. Hilari. 1.4 de Trinit. Si Angelus de Cœlo annunciarerit præterquam quod in Scripturam. Sc. S. Aug. L. 3. cont. Petil c. 6.
† Quoniam sit perfectius Scripturarum Casuarius ad omnia satis superque sufficiat. Sc. Vin. Lir. contra Heres. c. 2. And if it be sibi ad omnia, then to this, to prove it self, at least after Tradition hatit prepared us to receive it.

|| Omnis Scientia presupponit fidem & liquoram. S. Prosper. in Psalm. 123.

And S. Cyril.

fallible than they. For they proceed immediately from God, that *Heavenly Wisdom*, which being the Fountain of ours, must needs infinitely precede ours, both in *Nature* and *Excellence*. *He*

that teacheth Man knowledge, shall not he know? * *Psal. 94.* And therefore, though we reach not the *Order* of their *Deductions*, nor can in this life come to the *Vision* of them, yet we yeild as *full and firm Assent*,

not only to the *Articles*, but to all the *Things rightly deduced* from them, as we do to the most evident *Principles of Natural Reason*. This *Assent* is called *Faith*. And *Faith* being of *things not seen*, Heb. 11. † would quite lose it's honour, nay it self,

if it met with sufficient *Grounds in Natural Reason* whereon to stay it self. For *Faith* is a mixed *Act of the Will* and, the *Understanding*, and the || *Will* inclines the *Understanding* to yeild full *approbation* to that whereof it sees not full *proof*. Not but that there is most full proof of them, but because the main *Grounds* which prove them, are concealed from our view, and folded up in the *unrevealed Counsel of God*; *God in Christ* resolving to bring mankind to their last *Happiness* by *Faith*, and not by *Knowledge*, that so the weakest among Men may have their way to *Blessedness* open. And certain it is, that many weak Men betur, aut cog- sur. &c. Stapl. lieve themselves into *Heaven*, and many over-knowing Christians lose their way thither, while they will believe no more than they can clearly *know*. In which pride and vanity of theirs they || *Fides non sit* are left, and have these things *hid from them*, * *S. Matth. 11.*
in nobis nisi
volentibus.

Tolet. in *S. Joh. 16. Annos. 33.* *Et qui voluerunt, crediderunt*, *S. Aug. Serm. 60. de verb. Dom. c. 5.* *Fides Actus est, non solius Intellectus, sed etiam Voluntas, que cogi non potest. Imo magis Voluntas quam Intellectus, quatenus illa Operationis principium est, & Affectionem (qui propriè Actus fidei est) sola elicere. Nec ab Intellectu Voluntas, sed à Voluntate Intellectus in Actu fidei determinatur.* *Stap. Triplic. cont. Whitak. c. 6. p. 64.* *Credere enim est Actus Intellectus determinatus ad unum ex Imperio Voluntatis.* *Tho. 2.2. q.4. A.1.c.* *Non potest darsi aliquis Assensus Fidei, quicunque ille sit, qui non dependet in suis Causis mediate vel immediate ab actu Voluntatis.* *Alm. in 3. Sent. D. 24. Conclus. 6. Dub. 4.* And *S. Aug.* says: *Fidei locum esse Cor. Tract. 52. in S. Job.* Where the *Heart* is put for the whole Soul, which equally comprehends both the *Will* and the *Understanding*. And so doth *Biel* also, in *Sent. D. 23. q. unic. Art. 1.F.*

* *Mat. 11.25.*

Pun. 4. *Fourthly*, That the *Credit* of the *Scripture*, the *Book* in which the *Principles of Faith* are written, (as of other Writings also) depends not upon the subservient *Inducing Cause*, that leads us to the first knowledg of the *Author*, which leader here is the *Church*; but upon the *Author* himself, and the Opinion we have of his sufficiency, which here is the *Holy Spirit of God*, whose Pen-men the *Prophets* and *Apostles* were. And therefore the *Mysteries of Divinity* contained in this *Book*; As the *Incarnation of our Saviour*; The *Resurrection of the dead*, and the like, cannot finally be resolved into the sole *Testimony of the Church*, who is but a subservient *Cause*, to lead to the know-

Knowledg of the Author, but into the Wisdom and Sufficiency of the Author, who being Omnipotent, and Omniscent, must needs be Infallible.

Fifthly, That the Assurance we have of the Pen-men of the *Pun. 5*, *Scriptures*, the Holy *Prophets* and *Apostles*, is as great, as any can be had of any Humane Authors of like *Antiquity*. For it is morally as evident to any Pagan, that St. *Matthew* and St. *Paul* writ the *Gospel* and *Epistles*, which bear their Names, as that *Cicerio* or *Seneca* wrote theirs. But that the *Apostles* were *divinely inspired*, whilst they *writ them*, and that they are the *very Word of God* expressed by them, this hath ever been a matter of *Faith* in the Church, and was so, even while the *Apostles* themselves *lived*, and was never a matter of *Evidence* and *Knowledge*, at least as *Knowledge* is opposed to *Faith*. Nor could it at any time then be more *Demonstratively* proved than now. I say, not *scientificè*, not *Demonstratively*. For, were the *Apostles* living, and should they tell us, that they spake, and writ the very *Oracles of God*: yet this were but *their own Testimony of themselves*, and so not alone able to enforce *Belief* on others. And for their *Miracles*, though they were very *Great Inducements of Belief*, yet were neither they *Evident and Convincing Proofs*, † alone and of *themselves*. Both because, there may be *counterfeit Miracles*: And because true ones are neither || *Infallible* nor *Inseparable Marks of Truth in Doctrine*. Not *Infallible*: For they may be Marks of false *Doctrine* in the highest degree. * *Deut. 13. Not proper and Inseparable*: For † all

Proprietatis (Et sic in *Apostolus*) *quos immediatè illuminabat, causabat evidentiā*. *Jac. Almain. in 3. Sent. Dil. 24. q. unicā. Concl. 6.* But for the residue of men, 'tis no more, but as *Thomas* hath it, *Oportet quod credatur Autoritati eorum, quibus Revelatio facta est*. *Tho. p. 1. q. 1. A. 8. ad 8.*

† Non est evidens vel ista esse vera miracula: vel ista fieri ad illam Veritatem comprobandum. *Jac. Almain. in 3. Sent. D. 24. q. unicā. Concl. 6.* Therefore the *Miracles* which Christ and his *Apostles* did, were fully sufficient to beget *Faith* to *Afflent*, but not *Evidence* to *Convince*.

|| *Cautus nos fecit Sponsus, quia et Miraculis decipi non debemus.* *S. Aug. T. 13. in S. Joh.* And he that says, we ought not to be deceived, acknowledges that we may be deceived, even by *Miracles*. And Arguments which can deceive, are not sufficient to *Convince*. Though they be sometimes too full of efficacy to pervert. And so plainly *Almain*, out of *Ocham*. *Nunquam acquiritur Evidētia per Medium quod de se generat falso assensum, sicut verum.* *Jac. Almain. in 3. Sent. D. 24. q. unic. Concil. 6.* And therefore that Learned *Roman Catholick*, who tells us, the *Apostles Miracles made it evident that their Doctrine was true and Divine*, went too far. Credible they made it, but not *Evident*. And therefore he is after forced to confess, *That the Soul sometimes assents not to the Miracles, but in great Timidity, which cannot stand with clear Evidence*. And after again, *That the Soul may renounce the Doctrine formerly confirmed by Miracles, unless some inward and supernatural Light be given, &c.* And neither can this possibly stand with *Evidence*. And therefore *Bellarmino* goes no farther than this: *Miracula esse sufficientia, et efficacia ad novam fidem persuadendam.* *L. 4. de Notis Eccles. c. 14. § 1.* To induce and *perswade*, but not to *Convince*. And *Thomas* will not grant so much, for he says expressly: *Miraculum non est sufficiens Causa inducens Fidem.* *Quia videntium unum et idem Miraculum, quidam credant, et quidam non.* *Tho. 2. 2. q. 6. A. 1. C.* And *Ambrof. Catherin. in Rom. 10. 15.* is down-right at *Nulla Fides est habenda signo. Examinanda sunt, &c.* *Analtius Nizenus Episcopus, apud Baron. ad An. 360. num. 21.* *Non sunt necessaria signa vere fidei, &c.* *Suarez. Defens. Fidei Cathol. L. 1. cap. 7. Num. 3.*

* *Deut. 13. 1, 2, 3. 2 Thes. 2. 9. S. Mark 13. 22.*

† *Operatio Virtutum alteri datur, 1 Cor. 12. 10.* (to one and another, he faith, not to all.) *Demona fugare, Mortuos suscitare, &c. dedit quibusdam Discipulis suis, quibusdam non dedit.* (That is, to do *Miracles*) *S. Aug. Serm. 22. de Verbi Apost. c. 5.*

which wrote by Inspiration, did not confirm their Doctrine by Miracles. For we do not find that *David* or *Solomon*, with some other of the Prophets did any, neither were any wrought

* St. John 10. by St. John the Baptist, * St. John 10. So, as Credible Signs 41. they were, and are still of as much force to us, as 'tis possible for things on the credit of Relation to be: For the Witnesses are many, and such as spent their lives in making good the Truth, which they saw. But that the Workers of them were Divinely and Infallibly inspired in that which they Preacht and Writ, was

still to the || Hearers a matter of Faith, and no more evident by the Light of Humane Reason to men that lived in those Days, than to us now. For had that been Demonstrated, or been clear (as Prime Principles are) in its own Light, both they and we had apprehended all the Mysteries of Divinity by Knowledge, not by Faith. But this is most apparent was not. For had the Prophets or Apostles been ordered by God to make this Demonstratively, or Intuitively, by Discourse or Vision, appear as clear to their Auditors, as to themselves it did, that whatsoever they taught was Divine and Infallible Truth; all men which had the true use of Reason, must have been forced to yield to their Doctrine.

* Esay could never have been at Domine quis? Lord who hath believed our Report? Esay 53.

+ Jeremy at Domine factus sum, Lord I am in derision daily, Jer. 20.

Nor could any of St. Paul's Auditors have mocked at him (as some of them did) || Acts 17. for Preaching the Resurrection, if they had had as

full a view as St. Paul himself had in the Assurance, which God gave of it in, and by the Resurrection of Christ, verse 31. But the way of Knowledge was not that which God thought fittest for man's Salvation.

For Man having sinned by Pride, God

thought fittest to
|| Acts 17. 32. And had Zedekiah and the People seen it as clearly as Jeremy himself did, that the word he spake was God's word, and Infallible, Jerusalem, for ought we know, had not been laid desolate by the Chaldeans. But because they could not see this by the way of Knowledge, and would not believe it by way of Faith, they, and that City perished together. Jer. 38. 17.

humble him at the very Root of the Tree of Knowledge, and make him deny his Understanding, and submit to Faith, or hazard his Happiness. The Credible Object all the while, that is, the Mysteries of Religion, and the Scripture which contains them is Divine and Infallible, and so are the Pen-men of them by Revelation. But we, and all our Fore-fathers, the Hearers and Readers of them, have neither

† Jer. 20. 7.

neither * knowledge, nor vision of the Prime Principles in, or about them, but * Faith only. And the Revelation, which was clear to them, is not so to us, nor therefore the Prime Tradition it self delivered by them.

* Nemo pius,
nisi qui Scrip-
ture credit.

* S.Aug. L.26.
cont. Faustum,
c. 6. Now no

Man believes

the Scripture, that doth not believe that it is the Word of God. I say, which doth not believe, I do not say, which doth not know. Oportet quod Credatur Authoritati eorum quibus Revelatio facta est. Tho. p. 1. q. 1. A. 8. ad secundum. In scripturam Exequor, &c. Quid vero Animam habemus, unde manifestum? Si enim Visibilibus credere velis, & de Deo, & de Angelis, & de mente, & de Anima dubitatis: & scilicet tibi omnia veritatis dogmata deperibunt. Et certe si manifestis credere velis, Invisibilibus magis quam Visibilibus credere oportet. Licet enim admirabile sit dictum, verum tamen, & apud mentem habentes valde certum, vel in confessio. Ex homil. 13. S. Chrysostom. in S. Mat. To. 1. Edit. Fronto: Paris. 1636.

Sixthly, That hence it may be gathered, that the Assent, which Pun. 6. we yield to this main Principle of Divinity, That the Scripture is the word of God, is grounded upon no Compelling, or Demonstrative Ratiocination, but relies upon the strength of Faith, more than any other Principle whatsoever.

† For all other necessary Points of Divinity, may by undeniable Discourse be inferred out of Scripture it self once admitted: but this, concerning the Authority of Scripture not possibly: But must either be proved by Revelation, which is not now to be expected: Or presupposed and granted as manifest in it self, like the Principles of natural knowledge, which Reason alone will never grant: Or by Tradition of the Church, both Prime and Present, with all other Rational Helps, preceding, or accompanying the internal Light in Scripture it self; which though it give Light enough for Faith to believe, yet Light enough it gives not to be a convincing Reason, and proof for Knowledge. And this is it, which makes the very entrance into Divinity, inaccessible to those men, who standing high in the Opinion of their own Wisdom, will believe nothing, but that which is irrefragably proved from Rational Principles. For as Christ requires a Denial of a mans self, that he may be able to follow him, S. Luke 9. So as great a part as any of this Denial of his Whole- self (for so it must be) is the denial of his Understanding, and the composing of the unquiet search of this Grand Inquisitor into the Secrets of Him that made it, and the Over-ruling the doubtfulnes of it by the fervency of the || Will.

† And this is the Ground of that which I said before, § 15. Nu. 1. That the Scripture only, and not any unwritten Tradition, was the Foundation of our Faith. Namely, when the Authority of Scripture first yielded unto.

Voluntatem, non per Rationem. Tho. 2. 2. q. 2. A. 1. ad tertium. And what power the Will hath in Case of mens Believing, or not Believing, is manifest, Jer. 44. But this is spoken of the Will compared with the understanding only, leaving the Operations of Grace free over both.

Intellectus
Credentis de-
terminatur per

Seventhly, That the knowledge of the Supreme Cause of Pun. 7. all (which is God) is most remote, and the most difficult thing Reason can have to do with. The Quod sit, That there

^bCommunis est there is a God, ^bblear-eyed Reason can see. But the ^cQuid
nun sententia est Parum fit, what that God is, is infinitely beyond all the Fathoms of
Theologorum Reason. He is a Light indeed, but so as no mans Reason can
aliorum, de-
monstrari posse come at for the Brightness. ^dI Tim. 6. If any thing there-
naturali ratio-
ne Deum est; that must be from Himself: for none can Reveal, but ^ehe that
Sed a posteriori Comprehends. And ^fnone doth, or can comprehend God,
fecit. Sic Tho. but Himself. And when he doth Reveal, yet he is no farther
^{p. 1. q. 2. A. 2.} discernable, than ^hHimself pleases. Now since ⁱReason tea-
Et Damasc.
^{L. 1. Orth. Fid.}ches, that the Soul of man is immortal, , and ^kcapable of Felici-
city: And since that Felicity consists in the Contemplation of
the highest Cause, which again is God himself: And since Christ
therein confirms that Dittate, That mans eternal happiness is
to know God, and Him whom he hath sent, S. ¹Job. 17. And
since nothing can put us into the way of attaining to that Cont-
templation, but some Revelation of Himself, and of the way to
Himself: I say, since all this is so, It cannot reasonably be
thought by any prudent man; that the All-wise God should
create man with a desire of Felicity; and then leave him utter-
ly destitute of all Instrumental Helps to make the Attainment
possible: since * God and nature do nothing but for an end.
And Help there can be none sufficient, but by Revelation. And
atutum mundi
per ea quae facta sunt, Intellexit conspicuntur. And so Calvin most clearly, L. 1. Instit. c. 5. §. 1. Aperi-
eculos nequeunt, quin aspicere eum coguntur; though Bellarmine would needs be girding at him, L. 4. de
Grat. & Lib. Arbit. cap. 2. Videlicet autem & Ratio iis que apparent attestari: Omnes enim homines
de Diis (ut ille loquitur) habent existimationem. Arist. L. 1. de Calo, T. 22.
c Damasc. 1. Ortho. Fid. c. 4.

^dI Tim. 6. 16. Et ne Vestigium sic accedendi relinquit. S. Aug. nisi augeas imaginatione cogitationis lu-
cem solis innuenerabiliter vel quid alius, &c. L. 8. de Trin. c. 2. Solus modus accedendi, Praecepit Boet. de
Conf. & Philos. L. 5. profa. 3.

^ePræter Scientias Philosophicas necesse est, ut ponatur alia Scientia divinitus revelata de iis quæ homi-
nis captum excedunt. Tho. p. 1. q. 1. A. 1.

f And therefore Biel is express, That God could not reveal any thing that is to come, nisi illud esset à
Deo prædictum seu prævisum (i. e. unless God did fully comprehend that which he doth reveal) Biel in
3. Sent. D. 23. q. 2. A. 1.

g Nullus Intellectus creatus videndo Deum, potest cognoscere Omnia quæ Deus facit, vel potest facere :
Hoc enim est Comprehendere ejus virtutem, &c. Tho. p. 1. q. 12. A. 8. C.

Ad Argumentum: Quod Deus ut Speculum est: Et quod omnia quæ fieri possunt, in eo resplendent. Respondet
Thom. Quod non est necessarium, quod vident speculum, omnia in speculo videat, nisi speculum vixi suo com-
prehendat. Tho. p. 1. q. 12. A. 8. ad 2. (Now no man can comprehend this Glass, which is God Himself.)

h Deus enim est Speculum voluntariorum revelans quæ & quot vult alicui beato: non est Speculum natu-
raliter representans omnia. Biel. Supl. in 4. Sent. D. 49. q. 3. propos. 3.

i For if Reason well put to its search did not find this out, how came Arist. to affirm this by rational
disquisition? ^{λέπεται τὸν τύπον, &c.} Refutat, ut mens sola exrinsecis accedat, eaque sola divina sit; nisl
enim cum ejus Actione communicat Actio corporalis. Arist. l. 2. de gen. Anim. c. 3. This cannot be spoken of the
Soul, were it mortal. And therefore I must needs be of Paulus Benius his opinion, who says plainly, and
proves it too, Turpiter affixam à quibusdam Aristotelis Mortalitatis Anima Opinione. Benius in Timeum
Platonum, Decad. 2. e. L. 3.

k For if Reason did not dictate this also, whence is it that Aristotle disputes of the way and means of
attaining it? L. 1. Moral. c. 9. And takes on him to prove, That Felicity is rather an Honourable than a
Commendable thing, c. 12. And after all this, he adds, Deo beatara tota vita est, hominibus autem earenus
quatenus similitudo quedam ejusmodi Operationis ipsius inest, Arist. L. 10. Moral. c. 8.

l S. John 17. 3. Ultima Beatitudo hominis consistit in quadam supernaturali visione Dei. Ad hanc autem
visionem Homo pertinere non potest, nisi per modum Addiscientis & Deo Dotore: Omnis qui audit à Patre
& didicit. S. John 6. 45. Tho. 2. 2. q. 2. A. 3. in c.

* Deus & Natura nihil frustra faciunt, Arist. L. 1. de Calo. T. 32. Frustra autem est quod non potest
brevi usum, Thom. ibid.

once

once grant me, that *Revelation* is necessary, and then I will appeal to Reason it self, and that shall prove abundantly one of these two : *That either, there was never any such Revelation of this kind from the World's beginning to this day ; And that will put the frustrā upon God in point of man's Felicity : Or, that the Scriptures which we now embrace, as the Word of God, is that Revelation ; And that's it we Christians labour to make good against all Atbeism, Prophaness, and Infidelity.*

*Last of all, To prove that the Book of God which we honour as His Word, is this necessary Revelation of God and his Truth, which must, and is alone able, to lead us in the way to our Eternal Blessedness (or else the World hath none) comes in a Cloud of Witnesses. Some for the Infidel, and some for the Believer. Some for the Weak in Faith, and some for the Strong. And some for all. For then first comes in the Tradition of the Church, the present Church ; so 'tis no Heretical, or Schismatical Belief. Then the Testimony of former Ages ; so 'tis no New Belief. Then the Consent of Times ; so 'tis no Divided or partial Belief. Then the Harmony of the Prophets, and them fulfilled ; so 'tis not a * Devised, but a fore-spoken Belief. Then the success of the Doctrine contained in this Book ; so 'tis not a Belief stifted in the Cradle ; but it hath spread through the World in despite of what the World could do against it ; and increased from weak, and unlikely Beginnings, to incredible Greatness. Then the Constancy of this Truth ; so 'tis no Moon-Belief : For in the midst of the World's Changes, it hath preserved its Creed entire through many Generations. Then, that there is nothing Carnal in the Doctrine ; so 'tis a Chaste Belief. And all along it hath gained, kept, and exercised more power upon the minds of men, both learned and unlearned, in the increase of Virtue, and repression of Vice, than any Moral Philosophy, or Legal Policy that ever was. Then comes the inward Light and Excellency of the Text it self ; and so 'tis no dark, or dazzling Belief. And 'tis an Excellent Text : For see the Riches of Natural Knowledge, which are stored up there, as well as Supernatural. Consider how things quite above Reason consent with things Reasonable. Weigh it well, what Majesty lies there hid under Humility : * What Depth there is with a Perspicuity unimitable : What † Delight it works in the Soul, that is devoutly exercised in it, how the || Sublimest Wits find in it enough to amaze them ; while the || simpleſt want not enough to direct them. And then we shall not wonder, if*

* 2 Pet. 1. 16.

Quasi quidam fluvius est, planus, & Altus, in quo Agnus ambulet, & Elephas naret. S. Greg. Praefat. in Lib. Moralium, c. 4.

[†] In lege Domini volueras ejus, Psal. 1. 2. Dulcior super mel & favum, Psal. 18. 11. & psalm.

^{||} Multa dicuntur submissis & humi repentibus animis, ut accommodari per humanū in Divina convergant. Multa etiam figurant, ut studiosa mens, & queſitū exerceatur utilius & uberiorius latetur inventis. S. Aug. de Mor. Ec. Cat. c. 17. Sed nihil sub spirituali ſenu continetur Fidei necessarium, quod Scriptura per Literalem ſenū aliquid manifeste non tradat. Tho. p. 1. q. 1. A. 10. ad 1.

(with

*Credimus, &c. sicut ob alia multa certiora Argumenta (quam est Testimonium Ecclesiæ) tum propter hoc potissimum, quod Spiritus Sanctus nobis intus has esse Dei voces persuadeat. Whitaker. Disput. de Sac. Scrip. Controvers. 1. q. 3. c. 3.

(with the assistance of *Gods Spirit, who alone works *Faith and belief of the Scriptures, and their Divine Authority*, as well as other *Articles*) we grow up into a most *Infallible Assurance*; such an *Assurance*, as hath made many lay down their lives for

†Gal. 1. 8. this Truth: Such, as that, †*Though an Angel from Heaven should preach unto us another Gospel*, we would not believe *Him, or it*. No; though we should see as great, and as many *Miracles* done over again to dissuade us from it, as were at first to win the world to it. To which firmness of *Affent* by the Operation of *Gods Spirit*, the *Will* confers as much, or more *Strength*, than the *Understanding, Clearness*; the whole *Affent* being an *Act of Faith*, and not of *Knowledge*. And therefore the *Question* should not have been asked of me by F. *How I knew?* But, upon what *Motives I did believe Scripture to be the word of God?* And I would have him take heed, lest hunting too close after a *way of knowledge*, he lose the *way of Faith*, and teach other men to lose it too.

Pun. 9. So then the Way lies thus (as far as it appears to me) *The Credit of Scripture to be Divine*, resolves finally into that *Faith*, which we have touching *God Himself*, and in the same order. For as that, so this hath *Three main Grounds*, to which all other are Reducible. The *first* is, the *Tradition of the Church*: And this leads us to a Reverend perswasion of it. The *Second* is, *The Light of Nature*: And this shews us how necessary such a *Revealed Learning* is, and that no other way it can be

|| *Cam Fides infallibili veritati innatur* : Et ideo cum impossibile sit de vero demonstrari Contrarum : sequitur omnes Probationes qua contra fidem inducuntur, non posse esse Demonstrationes, sed solubilia Argumenta. Tho. p. 1. q. A. 1. 8. c.

* *Fidei ultima Resolutio est in Deum illuminantem*. S. Aug. cont. Fund. c. 14.

had: || Nay more, that all Proofs brought against any point of *Faith*, neither are, nor can be *Demonstrations*, but soluble *Arguments*. The *Third* is, *The Light of the Text it self*, in *Conversing* wherewith we meet with the * *Spirit of God* inwardly inclining our hearts, and sealing the full *Assurance* of the sufficiency of all *Three* unto us. And

then, and not before, we are certain, *That the Scripture is the Word of God*, both by *Divine*, and by *Infallible Proof*. But our *Certainty* is by *Faith*, and so *voluntary*, not by *Knowledge* of such *Principles*, as in the light of *Nature* can enforce *Affent*, whether we will or no.

I have said thus much upon this great Occasion, because this *Argument* is so much pressed, without due respect to *Scripture*. And I have proceeded in a *Synthetical way*, to build up the *Truth* for the benefit of the *Church*, and the satisfaction of all men Christianly-disposed. Whereas had I desired only to rid my hand of these *Captious Jesuits* (for certainly this *Question* was *Captiously asked*;) it had been sufficient to have restored

stored the *Question*, thus : How do you know the Testimony of the Church (by which, you say, you know *Scripture to be the Word of God*) to be *Divine* and *Infallible*? If they prove it by *Scripture* (as all of them do, and as *A. C.* doth) how do they know that *Scripture* to be *Scripture*? It is but a *Circular Assurance* of theirs, by which they found the *Churches Infallibility* upon the *Testimony of the Scripture*; And the *Scriptures Infallibility* upon the *Testimony of the Church*: That is upon the Matter, the *Churches Infallibility* upon the *Churches Infallibility*. But I labour for Edification, not for Destruction. And now, by what I have here said, I will weigh my *Answer*, and his *Exception* taken against it.

F. The Bishop said, That the Books of *Scripture* are *Principles to be supposed, and needed not to Proved*.

B. Why, but did I say, That this Principle (*The Books of §. 17. Scripture are the Word of God*) is to be supposed, as needing no Proof at all to a *Natural Man*? Or to a *Man newly entring upon the Faith*? yea, or perhaps to a *Doubter*, or *Weakling* in the Faith? Can you think me so weak? It seems you do. But sure I know, there is a great deal of difference between *Etb-nicks* that deny, and deride the *Scripture*, and men that are Born in the Church. The first have a farther Way about to this *Principle*; The other in their very Christian Education suck it in, and are taught so soon as they are apt to learn it, *That the Books commonly called The Bible, or Scripture, are the Word of God*. And I dealt with you * as with a Christian, though in *Error*, while you call *Catholick*. The Words before spoken by me were, *That the Scripture only, not any unwritten Tradition, was the Foundation of Faith*. The Question between us and you is, *Whether the Scripture do contain all necessary things of Faith?* Now in this Question, as in all *Nature, and Art, the Subject, the Scripture is and must be † supposed*. The *Quare* between the *Roman Catholicks* and the *Church of England*, being only of the *Prædictate*, the thing uttered of it, Namely, whether it contain all *Fundamentals of Faith, all Necessaries for Salvation within it?* Now since the Question proposed in very form of *Art, proves not, but || supposes the Subject*, I think || *De Subjecto* I gave a satisfying Answer. That to you, and me, and in this *enum queritur semper, non su'jeclum* *Question* *Scripture* was a *Supposed Principle*, and needed no *Proof*. And I must tell you, that in this *Question* of the *Scriptures perfect Continent*, it is against all *Art, yea, and Equity* too, in Reasoning to call for a proof of That here, which must go unavoidably *supposed in this Question*. And if any man will

* *Dixi sicut ei congruebat, ad quem scribebam, S. Aug. l.1. Retract. c.13.*

† *Nor is it such a strange thing to hear that Scripture is such a supposed Principle among Christians. Quod à Scriptura evidenter deducitur, est evidenter verum, suppositis Scripturis. Bellarm. L.4. de Eccl. Milit. c.3 § 3*

D L. 4. de verb. will be so familiar with Impiety, to Question it, it must be
 ei, c. 4. §.
 Qu' artò necesse
 est. And the
 Jesuit here &
 f' 4 A C p. 49.

B. Against this I read what I had formerly written in my Reply against Mr. John White: Wherein I plainly shewed, that this Answer was not good, and that no other Answer could be made, but by admitting some Word of God unwritten, to assure us of this Point.

§. 18.
NUM. 1.

B. Indeed here you read out of a Book (which you called your own) a large Discourse upon this Argument. But surely I so untied the Knot of the Argument, that I set you to your Book again. For your self confess, that against this you read what you had formerly written. Well! what e're you read there, certain it is you do a great deal of wrong to Mr.

* L. 3. §. 8.
 † Whereas Bellarm. says exprely, that in the Controversies between you and us, Non agitur de Metaphysi- cis subtilita- tibus que sine periculo ignorari, & interdum cum laude oppugnari possunt, &c. Bellarm. Praefat. Operibus pra- fix. §. 3.

¶ His omnibus Questionibus premittenda est Controversia de Verbo Dei. Neque enim disputari pos- test, nisi priùs in aliquo Communis Principio cum Adversariis conveniamus. Convenit autem inter nos & omnes omnino Hereticos, Verbum Des esse Regulam fidei, ex quâ de Dogmatibus judicandum sit, esse Communum Principium ab omnibus concessum, unde Argumenta ducantur, &c. Bellarm. Praefat. Operibus pra- fix. §. ult. And if it be Communum Principium ab omnibus concessum, then I hope it must be taken as a thing supposed, or as a Præcognitum in this Dispute between us.

NUM. 2.

I will not now enter again into that Discourse, having said enough already, how far the Beam, which is very glorious (especially in some parts of Scripture) gives light to prove it self. You see neither Hooker, nor I, nor the Church of England (for ought I know) leave the Scripture alone to manifest it self, by the Light, which it hath in it self. No; but when the present Church hath prepared, and led the way, like a preparing Morning-Light to Sun-shine; then indeed we settle for our Direction, yet not upon the first opening of the Morning-Light, but upon the Sun it self. Nor will I make needless enquiry, how far, and in what manher a Præcognitum, or Supposed Principle in any Science, may be proved in a Higher, to which that is subordinate; or accepted for a Prime. Nor how it may in Divinity, where Præ, as well as Post-cognita, things fore, as well as after-known, are matters, and under the manner of Faith, and not of Science strictly. Nor whether a Præcogni- tum,

tum, a presupposed Principle in Faith, which rests upon *Divine Authority*, must needs have as much, and equal *Light* to Natural Reason, as Prime Principles have in nature, while they rest upon Reason. Nor whether it may justly be denied to have sufficient *Light*, because not *equal*. Your own School * grants, *That in us, which are the Subjects both of Faith and Knowledge, and in regard of the Evidence given in unto us, there is less Light, less Evidence in the Principles of Faith, than in the Principles of Knowledge, upon which there can be no doubt.* But I think the School will never grant, That the Principles of Faith (even this in Question) have not sufficient Evidence. And you ought not to do, as you did, without any Distinction, or any Limitation, deny a *Præcognitum*, or *Prime Principle in the Faith*; because it answers not in all things to the *Prime Principles in Science*, in their *Light* and *Evidence*; a thing in it self directly against Reason.

Well, though I do none of this, yet first I must tell you, that N U M . 3. A. C. here steps in again, and tells me, *That though a Præcognitum in Faith need not be so clearly known, as a Præcognitum in Science; yet their must be this proportion between them, that whether it be in Science, or in Faith, the Præcognitum, or thing supposed as known, must be prius cognitum, first known, and not need another thing pertaining to that Faith, or Knowledge, to be known before it.* But the Scripture (faith he) needs Tradition to go before it, and introduce the knowledge of it. Therefore the Scripture is not to be supposed, as a Præcognitum, and a thing fore-known. Truly I am sorry to see in a man very Learned such wilful Mistakes. For A. C. cannot but perceive, by that which I have clearly laid down † before, That I intended not † s. 17 & to speak precisely of a *Præcognitum* in this Argument. But when I said, *Scriptures were Principles to be supposed*; I did not, I could not intend, they were *Prius cognitæ*, known before Tradition; since I confess every where, That Tradition introduces the knowledge of them. But my meaning is plain; *That the Scriptures are and must be Principles supposed*, before you can dispute this Question; || *Whether the Scriptures contain in them all things necessary to Salvation.* Before which Question it must necessarily be supposed and granted on both sides, *That the Scriptures are the word of God.* For if they be not, 'tis instantly out of all Question, that They cannot include all Necessaries to Salvacion. So 'tis a *Præcognitum*, not to *Tradition* (as A. C. would cunningly put upon the Cause) but to the whole Question of

* Colligitur aperte ex Tho p. 1. q. 1. A. 9.
ad 1. Et Articulorum Fides veritas non
potest nobis esse evidens absolute. Bellar:
L. 4. de Ecclef. Mil. c. 3. §. 3.

18. Nu. 2.

|| And my immediate Words in other Conference, upon which the Jesuit asked, *How I knew Scripture to be Scripture?* were (as the Jesuit himself relates it, apud A. C. p. 43.) That the Scripture only, not any unwritten Tradition, was the Foundation of our Faith. Now the Scripture cannot be the *only* Foundation of Faith, if it contain not all things necessary to Salvation; Which the Church of Rome denying against all Antiquity, makes it now become a Question. And in regard of this, my Answer was, *That the Scriptures are and must be Principles supposed and praecognitæ, before the handling of this Question.*

the Scriptures sufficiency. And yet if he could tie me to a *Præcognitum* in this very Question, and proveable in a Superior Science; I think I shall go very near to prove it in the next Paragraph, and intreat A. C. to confess it too.

N U M. 4.

And now having told A. C. this, I must secondly follow him a little farther. For I would fain make it appear as plainly, as in such a difficulty it can be made, what wrong he doth *Truth* and *himself* in this Case. And it is the common fault of them all. For when the *Protestants* answer to this *Argument* (which, as I have shew'd, can properly have no place in the Question between us about *Tradition*) † they which grant this as a *Præcognitum*, a thing fore-known, as also I do, were neither ignorant, nor forgetful, That things presupposed, as already known in a Science, are of two sorts: *For either they are plain and fully manifest in their own Light: or they are proved and granted already, some former knowledge having made them Evident.* This Principle then, *The Scriptures are the Oracles of God;* we cannot say is clear, and fully manifest, to all men *simply*, and in *self-Light*, for the Reasons before given. Yet we say, after *Tradition* hath been out *Introduction*, the Soul that hath but ordinary *Grace* added to *Reason*, may discern *Light sufficient* to resolve our *Faith*, that the *Sun is there*. This Principle then being not absolutely, and simply evident in it self, is presumed to be taught us otherwise. And if otherwise, then it must be taught in and by some *superior Science*, to which *Theology* is subordinate. Now men may be apt to think out of Reverence, That *Divinity* can have no Science above it. But your own *School* teaches me that it hath. † *The sacred Doctrine of Divinity in this sort is a Science;* because it proceeds out of *Principles* that are known by the light of a superior Knowledge, which is the *Knowledge of God, and the Blessed in Heaven.* In this Superior Science, this Principle, *The Scriptures are the Oracles of God,* is more than evident in full light. This Superior Science delivered this Principle in full revealed Light to

† *Hoc modo sacra Doctrina est Scientia aqua procedit ex Principiis non nisi ab aliis superioris Scientie, que scilicet est Scientia Dei & Beatorum.*

PRO. p. 1. q. 2. And what lays A. C. now to this of Aquinas? Is it not clear in him, that this Principle, *The Scriptures are the word of God, of Divine and most infallible Credit,* is a *Præcognitum* in the *Knowledge of Divinity, and proveable in a Superior Science, namely, the Knowledge of God, and the Blessed in Heaven?* Yes; so clear, that (as I told you he would) A. C. confesses it, p. 51. But he adds, *That because no man ordinarily sees this Proof, therefore we must go either to Christ, who saw it clearly, or to the Apostles, to whom it was clearly revealed, or to them, who by Succession received it from the former Seers.* So now, because *Christ* is esteemed, and the *Apostles* gone into the number of the *Blessed,* and made in a higher Degree partakers of their knowledge; therefore we must now only go unto their *Successors,* and borrow Light from the *Tradition* of the present Church. For that we must do; And so far well. But that we must *rely upon this Tradition, as Divine and Infallible, and able to breed in us Divine, and Infallible Faith,* as A. C. adds, p. 51, is a *Proposition*, which in the times of the *Priestly Church* would have been accounted very dangerous, as indeed it is. For I would fain know, why leaning too much upon *Tradition* may not mislead Christians, as well as it did the Jews. But see, *Matthew 15. 1-9.* *Traditions favour Light principles to engraff such.* *Can. 14. in S. Mat.* Yet to this Light we see of some now grown, *That the Traditions of the present Church are infallible:* And by out-facing the Truth, lead many after them. And as it is Ver. 5. 31. *The Prophets prophetic untruths, and the Priests receive gifts, and my people delight therewith;* what will become of this in the end?

the

the Prophets and Apostles: * This Infallible Light of this Principle made their Authority derivatively Divine. By the same Divine Authority they wrote, and delivered the Scripture to the Church. Therefore from them immediately the Church received the Scripture, and that uncorrupt, though not in the same clearness of Light, which they had. And yet since no sufficient Reason hath, or can be given, that in any Substantial thing it hath been *Corrupted, it remains firm at this day, and that proved in the most Supreme Science; and therefore now to be supposed (at least by all Christians) That the Scripture is the Word of God. So; my Answer is good, even in strictness, That this Principle is to be supposed in this Dispute.

* Non creditur Deus esse Author bujus Scientie, quia Homines hoc testati sunt in quantum Homines nudo Testimonio Humano; sed in quantum circa eos confusa virtus Divina. Et ita Deus in, & sibi ipsi in eis Testimonium perhibuit. Hen. à Gand. Sum. P. I. A. 9. q. 3.

dicum veriusorum collatione confutaretur. Maxime, quia non una lingua, sed multis continetur Scriptura. Nonnullae autem Codicum mendositas, vel de Antiquioribus, vel de Lingua precedente emendantur. S. Aug. L. 32. cont. Faustum, c. 16.

Besides, the Jews never had, nor can have any other Proof, NUM. 5. That the Old Testament is the Word of God, than we have of the New. For theirs was delivered by Moses, and the Prophets; and ours was delivered by the Apostles, which were Prophets too. The Jews did believe their Scripture by a Divine Authority: For so the Jews argue themselves:

* S. Joh. 9. We know that God spake with Moses. † And that therefore they could no more err in following Moses, than they could in following God himself. And our Saviour seems to infer as much, || S. Joh. 5.

where he expostulates with the Jews thus:

If you believe not Moses his Writings, how should you believe Me? Now how did the Jews know that God spake to Moses? How? Why apparently, the same way that is before set down.

First, by Tradition. So * S. Chrysostome: We know why: By * Hom. 57. in whose Witness do you know? By the Testimony of our Ancestors. * S. Joh. 9. But he speaks not of their immediate Ancestors, but their Prime, οὐεῖς σύστατος: οὐδὲ εἰρηνῆς; which were Prophets, and whose Testimony was Divine; into which (namely their Writings) the Jews did resolve their Faith. And even that Scripture of the Old Testament was a † 2. S. Pet. 1. † Light, and a shining Light too! And therefore could not but be sufficient, when Tradition had gone before. And yet though the Jews entered this way to their Belief of the Scripture, they do not say, || And truly, We have heard that God spake to Moses, but We know it. So they resolved their Faith higher, and into a more inward Principle, than an Ear to their immediate Ancestors, and their Tradition. And I would willingly learn of

* Corrumpi non possunt, quia in manus bus sum omnium Christianorum; Et quisquis hoc primitus auctoribus effet, multorum Codicis.

* S. John 9. 29.

† Maledictum in S. Joh. 9. Iraque non magis errare posse cum sequentes, quam si Denim ipsum sequerentur.

|| S. Joh. 5. 47.

you,

|| S. Chrysost. ubi supra.
x ex elat. οὐεῖς μέσον
μὴ διαδικασθεῖν.

you, if you can shew it me, where ever any one Jew, disputing with another about their *Law*, did put the other to prove, that the *Old Testament* was the *Word of God*. But they still supposed it. And when others put them to their Proof, this way they went. And yet you say :

F. *That no other Answer could be made, but by admitting some Word of God unwritten, to assure us of this Point.*

§. 19.
NUM. I.

B. I think, I have shewed, that my *Answer is good*, and that no other Answer need be made. If there were need, I make no Question, but another Answer might be made to *assure us of this Point, though we did not admit of any Word of God unwritten*. I say, *to assure us*; and you express no more. If you had said, *to assure us by Divine Faith*, your Argument had been the stronger. But if you speak of *Affurance* only in the general; I must then tell you (and it is the great Advantage which the *Church of Christ* hath against *Infidels*) a man may be *assured*, nay *infallibly assured* by *Ecclesiastical and Humane Proof*. Men that never saw *Rome*, may be sure, and infallibly believe, That such a *City* there is, by *Historical*, and *acquired Faith*. And if Consent of *Humane Story* can assure me this, why should not Consent of *Church-story* assure me the other, That *Christ and his Apostles delivered this Body of Scripture as the Oracles of God*? For *Jews, Enemies to Christ, they bear witness to the Old Testament*; and Christians through almost all

Nations * give in evidence to both *Old and New*. And no Pagan, or other Enemies of Christianity, can give such a Worthy and Consenting Testimony for any Authority upon which they rely, or almost for any Principle which they have, as the *Scripture* hath gained to it self. And as is the

† *Super omnes* Testimony which it receives, above all † *Writings of all Nationum Generum Literas*; so here is assurance in a great measure, without any *S.Aug. 11. de Civit. Dei. c. 1.* *Divine Authority*, in a Word written or Unwritten. A great Assurance, and it is Infallible too; Only then we must distinguish *Infallibility*. For first a thing may be presented as an *infallible Object of Belief*, when it is true, and remains so. For Truth *qua talis*, as it is Truth, cannot deceive. Secondly, a thing is said to be Infallible, when it is not only true, and remains so, actually, but when it is of such invariable Constancy, and upon such ground, as that no Degree of falsehood at any time, in any respect can fall upon it. Certain it is, that by *Humane Authority, Consent, and Proof*, a man may be assured infallibly, that the *Scripture is the Word of God*, by an acquired

* *Tant à hominum & temporum consentione firmatum. S.Aug. L. de Mor. Eccles. Cath. c. 29. si Libri quoquo modo se habent sancti tamen Divinarum Rerum pleni propè totius generis humani Confessione diffamantur. &c. S.Aug. de util. Cred. c. 7. & L. 13. cont. Faust. c. 15.*

quired Habit of Faith, *cui non subest falsum*, under which nor Error, nor Falshood is: But he cannot be assured *infallibly*, by Divine Faith, * *edi subesse non potest falsum*, into which no Falshood can come, but by a Divine Testimony; This Testimony is absolute in Scripture it self, delivered by the *Apostles* for the Word of God; and so sealed to our Souls by the operation of the *Holy Ghost*. That which makes way for this as, *an introduction and outward Motive*, is the *Tradition of the present Church*; but that neither simply Divine, nor sufficient alone, into which we may resolve our *Faith*, but only as is || before expressed.

*Incertum est
se non potest
hos esse Li-
bros Canonicos.
Wal. Doct. fid.
l. 2. a. 2. c. 20.
† Canus Loc.
l. 2. c. 8. facit
Ecclesiasticus
Causam sine
qua non.
|| §. 16.*

And now to come close to the Particular. The time was, N U M . 2. before this miserable Rent in the Church of Christ (which I think no true Christian can look upon, but with a bleeding heart) that you and We were all of *One Belief*: That Belief was tainted, in tract and corruption of Times, very deeply. A Division was made; yet so, that both *Parts* held the *Creed*, and other Common Principles of Belief. Of these, this was one of the greatest, * *That the Scripture is the Word of God*; For our Belief of all things contained in it, depends upon it. Since this Division, there hath been nothing done by us to discredit this Principle. Nay, We have given it all Honour, and ascribed unto it more Sufficiency; even to the containing of all things necessary to Salvation, with † *Satis superque*, enough and more than enough; which your selves have not done, do not. And for begetting and settling a Belief of this Principle, we go the same way with you, and a better besides. The same way with you: Because we allow the *Tradition* of the present Church to be the first inducing Motive to embrace this Principle; only we cannot go so far in this way as you, to make the present *Tradition* always an *Infallible Word of God unwritten*: For this is to go so far in, till you be out of the way. For *Tradition* is but a Lane in the Church; it hath an end, not only to receive us in, but another after, to let us out, into more open and richer ground. And we go a better way than you: Because after we are moved, and prepared, and induced by *Tradition*, we resolve our *Faith* into that Written Word, and God delivering it; in which we find materially, though not in Terms, the very *Tradition* that led us thither. And so we are sure by Divine Authority that we are in the way, because at the end we find the way proved. And do what can be done, you can never settle the *Faith* of man about this great Principle, till you rise to greater Assurance, than the Present Church alone can give. And therefore once again to that known place of St. Augustine: * The Words of the Father are, *Nisi commoveret, Unde* * *Contra E-*
less the Authority of the Church moved me: but not alone, but *pist. Fund. c. 5.*
with other Motives; else it were not *commovere*, to move together.

*Inter omnes
penè confitit,
aut certè id
quod satis est,
inter me & il-
los, cum quin-
ibus nunc agi-
tur, convenit
hoc, &c. Sic
in aliâ Causâ
cont. Mani-
ches, S. Aug.
L. de Mor Ec-
clie, Carb. c. 4.
† Vin. Lit.
cont. Heres.
c. 2.*

gether. And the other Motives are *Resolvers*, though this be *Leader*. Now since we go the *same way* with you, so far as you go *right*; and a *better way* than you, where you go *wrong*; we need not admit any other Word of God, than we do. And this ought to remain, as a *Presupposed Principle* among all Christians, and not so much as come into this *Question*, *about the sufficiency of Scripture, between you, and us*. But you say, that

F. From this the Lady called us, and desiring to hear, Whether the Bishop would grant the Roman Chnrch to be the Right Church? The B.granted, That it was.

§. 20.

NUM. 1.

* Pamel. in
Summar. Lib.
Videns Dispu-
tationibus ni-
bil aut parum
profici.

† Acts 6. 9.

|| Acts 9. 29.

* Acts 19. 17.

B. One Occasion which moved *Tertullian* to write his Book *de Praescript. adversus Haereticos*, was, That he * saw little or no Profit come by *Disputationes*. Sure the Ground was the same then, and now. It was not to deny, that *Disputation* is an Opening of the Understanding, a sifting out of Truth; it was not to affirm, that any such Disquisition is in, and of it self unprofitable. If it had, S. Stephen † would not have disputed with the Cyrenians, nor S. Paul with the || Grecians first, and then with the Jews*, and all Comers. No sure: it was some Abuse in the Disputants, that frustrated the good of the Disputation. And one Abuse in the Disputants, is a *Resolution to hold their own, though it be by unworthy means, and dispragement of † truth*. And so I find it here.

† Debilitatur generosa indoles conjecta
in argutias. Sen. Ep. 48.

|| Here A. C. hath nothing to say, but
that the Jesuit did not affirm, that the
Lady asked this Question in this or any
other precise form. No? why, the words
preceding are the Jesuites own. There-
fore if these were not the Ladies words,
he wrongs her, not I him.

Church and a *Right Church*: which is the word you use, but no man else that I know; I am sure not I.

NUM. 2.

For *The Church* may import in our Language, *The only true Church*; and perhaps (as some of you seem to make it) the *Root and the Ground of the Catholick*. And this I never did grant of the *Roman Church*, nor ever mean to do. But *A Church* can imply no more, than that it is a *member of the Whole*. And this I never did, nor ever will deny, if it fall not absolutely away from Christ. That it is a *True Church* I granted also; but not a *Right* (as you impose upon me.) For *Ens* and *Verum*, *Being* and *True*, are convertible one with another; and every thing that hath a *Being*, is truly *that Being*, which it is, *in truth of Substance*. But this word *Right* is not so used, but is referr'd more properly to *perfection in Conditions*: And in this sense, every

every thing that hath a true and real *Being*, is not by and by *Right* in the *Conditions* of it. A Man that is most dishonest, and unworthy the Name, a very *Thief* (if you will) is a *True Man*, in the *Verity* of his *Essence*, as he is a *Creature endued with Reason*; for this none can steal from him, nor he from himself, but Death: But is not therefore a *Right*, or an *Upright Man*. And a *Church* that is exceeding corrupt, both in *Manners* and *Doctrine*, and so a Dishonour to the Name, is yet a *True Church*, in the *Verity* of *Essence*, as a *Church* is a Company of Men, which profess the Faith of *Christ*, and are Baptized into his Name: But yet it is not therefore a *Right Church*, either in *Doctrine*, or *Manners*. It may be you meant, cunningly to slip in this Word *Right*, that I might, at unawares, grant it *Orthodox*. But I was not so to be caught: For I know well, that *Orthodox Christians* are Keepers of * *Integritatis*
Integrity, and Followers of *Right Things* (so * *St. Augustine*;) of *custodes, & re-*
which, the Church of Rome at this day is neither. In this Sense *et affectiones.*
then, no Right, that is, no Orthodox Church at Rome. *De verâ Relig.*
c. 5.

And yet no News it is, that I granted the *Roman Church* to be NUM. 3.
 a *True Church*: For so much very learned Protestants † have acknowledged before me; and the Truth cannot deny it. For that *Church*, which receives the Scripture as a Rule of Faith, though but as a partial and imperfect Rule; and both the Sacraments as Instrumental Causes and Seals of Grace, though they add more, and mis-use these; yet cannot but be a *True Church in Essence*. How it is in *Manners* and *Doctrine*, I would you would look to it with a single Eye: || For if Piety, and a Peaceable Mind be not joyned to a good Understanding, nothing can be known in these great things.

tu accedat, sine quâ de sanctis rebus nihil prorsus intelligi potest. S. Aug. de Util. Cred. c. 18.

Here A. C. tells us, That the *Jesuit* doth not say, that the Lady asked this Question in this, or any other precise Form of Words: But faith, The *Jesuit* is sure, her desire was to know of me, whether I would grant the *Roman Church* to be the *Right Church*? And how was the *Jesuit* sure the *Lady* desired to hear this from me? Why, A. C. tells us that too. For he adds, That the *Jesuit* had particularly spoken with her before, and wished her to insist upon that Point. Where you may see, and 'tis fit the Clergy of England should consider, with what cunning Adversaries they have to deal, who can find a way to * prepare their Disciples, and instruct them before-hand upon what Points to in-

* And after A. C. faith again, p. 54. That the Lady did not ask the question, as if she means to be satisfied with hearing what I said. So belike they take Caution beforehand for that too, That whatever we say (unless we grant what they would have) their Proselytes shall not be satisfied with it.

A.C. p. 54.

* §. 20. N. 1.

sist, that so they may with more ease slide that into their *Hearts* and *Consciences*, which should never come there. And this once known, I hope they will the better provide against it. But A.C. goes on, and tells us, *That certainly, by my Answer, the Ladies desire must needs be, to hear from me; not whether the Church of Rome were a right Church, &c. But whether I would grant, that there is but one holy Catholick Church; and whether the Roman Church (that is, not only that which is in the City, or Diocese of Rome, but all that agreed with it) be not it.* About *A Church*, and *The Church*, I have said enough * before, and shall not repeat. Nor is there any need I should. For A.C. would have it *The Church, the One, Holy, Catholick Church*. But this cannot be granted, take the *Roman Church* in what Sense they please, in *City*, or *Diocese*, or *all that agree with it*. Yet howsoever, before I leave this, I must acquaint the Reader with a perfect *Jesuitism*. In all the *Primitive Times* of the *Church*, a *Man*, or a *Family*, or a *National Church*, were accounted *Right* and *Orthodox*, as they agreed with the *Catholick Church*; but the *Catholick* was never then measured, or judged by *Man*, *Family*, or *Nation*.

[†] And though Stapleton, to magnifie the Church of *Rome*, is pleased to say: *Apud veteres pro eodem habita fuit Ecclesia Romana & Ecclesia Catholica: yet he is so modest, as to give this Reason of it: Quia ejus Communio erat evidenter & certissime cum tota Catholica. Releit. Con. 1. q. 5. A. 3.* (Lo, The Communion of the *Roman* was then with the *Catholick Church*; not of the *Catholick* with it.) And St. Cyprian employed his Legates, *Caldonius* and *Fortunatus*, not to bring the *Catholick Church* to the Communion of *Rome*, but *Rome* to the *Catholick Church*: *Elaborarent, ut ad Catholicę Ecclesie unitatem scissi Corporis membra componerent, &c.* Now the Members of this Rent and torn Body were they of *Rome*, then in an open Schism between *Cornelius* and *Novatian*. S. Cypr. L. 2. Epist. 10.

But now, in the *Jesuits* new School, *The One, Holy, & Catholick Church* must be measured by that which is in the *City*, or *Diocese of Rome*, or of them which agreed with it; and not *Rome* by the *Catholick*. For so A.C. fays expressly, *The Lady would know of me, not whether that were the Catholick Church to which Rome agreed; but whether that were not the Holy Catholick Church, which agreed with Rome*. So, upon the matter, belike the Christian Faith was committed to the Custody of the *Roman*, not of the *Catholick Church*; and a *Man* cannot agree with the *Catholick Church of Christ* (in this new Doctrine of A.C.) unless he agree with the *Church of Rome*: But if he agree with that, all's safe, and he is as *Orthodox* as he need be.

NUM. 5. But A.C. is yet troubled about the form of the *Ladies Question*. And he will not have it, *That she desired to know, whether I would grant the Roman Church to be the Right Church?* Though these be her Words, according to the *Jesuit's* own setting down, but he thinks the *Question* was, *Whether the Church of Rome was not the Right Church?* Not, *Be not*; but, *Was not*. Was not? That is, *was not once, or in time past, the Right Church, before Luther and others made a Breach from it?* Why, truly, A.C. needed not have troubled himself half so much about this. For let him take his Choice. It shall be all one to me,

A.C. p. 54.

me, whether the Question were asked by *Be*, or by *Was*? For the *Church of Rome* neither *is*, nor *was* the *Right Church*, as the Lady desired to hear. A Particular Church it *is*, and *was*; and in some times *right*, and in some times *wrong*; and then, in some things *right*, and in some things *wrong*: But *The Right Church*, or *The Holy Catholick Church*, it never was, nor ever can be. And therefore was not such before *Luther*, and others, either left it, or were thrust from it. *A particular Church* it was: But then *A.C.* is not distinct enough here neither: For the *Church of Rome* both *was*, and *was not* a *Right*, or Orthodox Church, before *Luther* made a Breach from it. For the Word *Ante*, Before, may look upon *Rome*, and that Church, a great way off, or *long before*; and then, in the Prime Times of it, it was a most *Right* and *Orthodox Church*. But it may look also nearer home, and upon the *immediate Times* before *Luther*, or some *Ages* before that; and then, in those Times, * *Rome* was a *corrupt*, and a *tainted Church*, * *Cum infinitis Abusus, Schismata quoque & Heresies per* *totum nunc Christianum Orbem invadentes, Ecclesiam Dei legitimam indigere* *nemini non appetunt erit.* Pet. de Aliaco *censit L. de Reformatione Protestant Church, but the Protestant Church from it?* Truly, I *ne* *scire* *et si Schismatis* *fuerint invadentes, Ecclesie. And if Heresies did then invade the whole Christian World,* *et A.C. consider, how Rome* *sowed Tares among the Wheat*, || Mat. 13. But whether these *Tares* and *Heresies* *did not help to sow them*, is too large a Disquisition for this Place. So, though it were once *Right*, yet the *Tares*, which grow thick *et A.C. consider, how Rome* escaped free. And I think *Cameracensis* was, in this, Prophetical: For sixty Years and more before *Luther* was born, and so before the great Troubles which have since fallen upon all *Christendom*, he used these words in the Book which himself delivered up in the Council of *Constance*: *Nisi celeriter fiat Reformatio, audeo dicere quod licet magna sint, que videmus, tamen in brevi incomparabiliter majora videbimus.* *Et post ista tonitrua tam horrenda, majora alia audiemus &c.* Camer. *L. de Refor. Eccles.* And it will hardly sink into any Man's Judgment, that so great a Man, as *Petrus de Aliaco* was in that Church, should speak thus, if he did not see some Errors in the Doctrine of that Church, as well as in Manners. Nay, *Cassander*, though he lived and dyed in the Communion of the Church of *Rome*, yet found fault with some of her Doctrines. *Consult. Artic. 21. & 22.* And Pope *Julius III.* Professed at *Bononia*, *In Sacramentorum Ecclesie ministerium innumerabiles Abusus irreppisse.* *Espenceus in Tit. 1.* And yet he was one of the Bishops; nay, the chief Legat in the Council of *Trent*.

† *A.C. p. 54.*|| *Matth. 13. 15.*

* For *A.C.* knows well, what strange Doctrines are charged upon some Popes: And all *Bellarmino's Labour*, though great, and full of Art, is not able to wash them clean. *Bellar. L. 4. de Rom. Pont. c. 8. &c.* *Et Papas quosdam graves errores seminasse in Ecclesiâ Christi luce clarissi esti.* *Et probatur à Jaco. Almain. Opusc. de Author. Ecclesie, c. 10.* And *Cassander* speaks it out more plainly: *Utinam illi (He speaks of the Bishops and Rectors in the Roman Church) à quibus haec informatio accipiendi esset, non Ipsi harum Superstitionum Auctores essent: vel certè eas in Animis hominum simplicium aliquando quiscausà nurrisserent.* *Cassand. Consulta. Art. 21. versus finem.*

in it, are the Cause why it is not so now. And then, though that Church did not depart from the *Protestants Church*; yet, if it gave great and just Cause for the *Protestant Church* to depart from the Errors of it, while it, in some Particulars, departed from the Truth of Christ, it comes all to one for this Particular, *That the Roman Church, which was once right, is now become wrong, by embracing Superstition and Error.*

F. Farther he confessed, That *Protestants had made a Rent and Division from it.*

§. 21.
NUM. 1.

B. I confess, I could here be heartily * angry, but that I have resolved, in handling matters of *Religion*, to leave all *Gall* out of my Ink; for I never granted, that the *Roman Church* either is, or was the *right Church*. 'Tis too true indeed, that there is a *miserable Rent* in the Church, and I make no Question but the best Men do most bemoan it †; nor is he a *Christian*, that would not have *Vinity*, might he have it with *Truth*. But I never said, nor thought, that the *Protestants* made this *Rent*. The Cause of the *Schism* is yours; for you thrust us from you,

|| *Recte scias* because we called for *Truth*, and *Redress of Abuses*. For a || *Schism* must needs be theirs, whose the *Cause* of it is. The *Woe* runs full *bis*, &c. *Lucif.* out of the Mouth of * *Christ*, ever against him that gives the *O-*
L. de non con- *fence*; not against him that takes it, ever. But you have, by this *Heresies*. He *Carriage*, given me just cause, never to treat with you, or your speaks of the like; but before a *Judg*, or a *Jury*.

Arrians, and

I shall not compare you with them, nor give any Offence that way. I shall only draw the general Argument from it, thus: If the Orthodox did well in departing from the *Arrians*, then the *Schism* was to be imputed to the *Arrians*, although the Orthodox did depart from them. Otherwise, if the Orthodox had been guilty of the *Schism*, he could not have said, *Recte scias nos fecisse recedendo*. For it cannot be, that a Man should do well in making a *Schism*. There may be therefore a necessary Separation, which yet incurs not the Blame of *Schism*; and that is, when *Doctrines* are taught contrary to the *Catholic Faith*.

* *Math. 18. 7.*

NUM. 2. But here *A. C.* tells me, *I had no cause to be angry, either with the Jesuit, or my self. Not with the Jesuit; for he writ down my Words in fresh memory, and upon special notice taken of the Passage; and that I did say either iisdem, or æquipollentibus verbis, either in these, or equivalent words, That the Protestants did make the Rent, or Division from the Roman Church.* What, Did the *Jesuit* set down my Words in fresh Memory, and upon special notice taken; and were they so few as these, *the Protestants did make the Schism*; and yet was his Memory so short, that he cannot tell, whether I uttered this *iisdem*, or *æquipollentibus verbis*? Well, I would *A. C.* and his Fellows would leave

* *Grave omniū crimen, sed defensionem longinquam non requirit, si quis est enim negare; sicut pro Ecclesia olim. S. Aug. de Util. Cred. c. 5.*

† *Hanc que respectu hominum Ecclesia dicuntur, observare, ejusque Communione colere debemus. Calv. Inst. 4. c. 1.*

§. 7.

leave this *Art* of theirs ; and, in *Conferences* (which * they are * A.C. p. 57. so ready to call for) impose no more upon other Men, than they utter. And you may observe too, that after all this full Assertion, that I speake this *iisdem*, or *æquipollentibus verbis*, A.C. concludes thus : *The Jesuit took special notice, in fresh Memory ; and is sure he related, at least, in Sense, just as it was uttered.* A.C. p. 55. What's this, *At least, in Sense, just as it was uttered?* Do not these two *Enterfeire*, and shew the Jesuit to be upon his shuffling Pace ? For if it were *just as it was uttered*, then it was in the very form of Words too, not in *Sense* only. And if it were but *At least, in Sense*, then, when A.C. hath made the most of it, *it was not just as it was uttered.* Besides, *At least in Sense*, doth not tell us in *whose Sense* it was. For if A.C. mean the *Jesuit's Sense* of it, he may make what Sense he pleases of his own Words ; but he must impose no Sense of his upon my Words : But as he must leave my Words to my self, so, when my Words are uttered, or written, he must leave their Sense either to me, or to that *genuine Construction*, which an *Ingenuous Reader* can make of them. And what my Words of Grant were, I have before expressed, and their Sense too.

Not with my self : That's the next. For A.C. says, *Tis truth, NUM. 3.* and that the World knows it, that the Protestants did depart from the Church of Rome, and got the name of Protestants, by protesting against it. No, A.C. by your leave, this is not Truth neither ; and therefore I had reason to be angry with my self, had I granted it. For, *First*, the Protestants did not depart : For *Departure* is voluntary ; so was not *theirs*. I say, not *theirs* ; taking their *whole Body and Cause* together : For that some among them were *peevish*, and some *ignorantly zealous*, is neither to be doubted, nor is there danger in confessing it. Your *Body* is not so perfect (I wot well) but that *many amongst you* are as *pettish*, and as *ignorantly zealous*, as any of Ours. You must not suffer for *these*, nor we for *those* ; nor should the *Church of Christ* for *either*. Next, The Protestants did not get that Name by *Protesting against the Church of Rome*, but by *Protesting* (and that, when nothing else would serve) † against her *Errours and Superstitions*. Do you but remove them from the Church of *Rome*, and our *Protestation* is ended, and the *Separation* too. Nor is *Protestation* it self such an unheard-of thing in the very heart of *Religion* : For the *Sacraments*, both of the *Old* and *New Testament*, are called by your own *School*, *Visible Signs protesting the Faith*. Now if the *Sacraments* be *Protestantia*, Signs *Protesting*, why may not Men also, and without all *Offence*, be

† *Conventus fuit Ordinum Imperii Spix.*
*Ibi decretum factum est, ut Edictum Wormatiense observaretur contra Novatores (sic appellare placuit) & ut omnia in integrum restituantur (& sic nulla omnino Reformatio.) Contra hoc Edictum solennis fuit protestatio, Aprilis 16. An. Christi 1529. Et hinc ortum prouulgatum illud Protestantium nomen. See Calvis. Chro. ab An. 1529. This Protestation therefore was not simply against the Roman Church, but against the *Edict*, which was for the restoring of all things to their former Estate, without any Reformation.*

called *Protestants*, since, by receiving the true *Sacraments*, and by refusing them which are corrupted, they do but *Protest* the Sincerity of their Faith, against that Doctrinal Corruption, which hath invaded the great *Sacrament of the Eucharist*, and other Parts of Religion? Especially, since they are *Men** which must protest their Faith by these visible Signs and Sacraments.

* *Quibus homo fidem suam protestaretur.*
Tho. p.3.q.61.
A. 3. 4. C.

N U M. 4.
A.C. p. 56.

But *A. C.* goes on, and will needs have it, that the *Protestants* were the Cause of the *Schism*. For (saith he) though the *Church of Rome* did thrust them from her by *Excommunication*, yet they had first divided themselves, by obstinate holding, and teaching Opinions contrary to the *Roman Faith*, and Practice of the *Church*; which to do, *St. Bernard* thinks, is *Pride*; and *St. Augustine*, *Madness*. So then, in his Opinion; First, *Excommunication* on their Part, was not the Prime Cause of this Division; but the *Holding, and Teaching of contrary Opinions*. Why, but then, in my Opinion, That *Holding and Teaching* was not the *Prime Cause* neither; but the *Corruptions and Superstitions* of *Rome*, which forced many Men to hold, and teach the contrary. So, the *Prime Cause* was theirs still. Secondly, *A. C.*'s Words are very considerable. For he charges the *Protestants* to be the *Authors* of the *Schism*, for *Obstinate Holding and Teaching contrary Opinions*.

To what, I pray? Why, to the † *Roman Faith*. To the *Roman Faith*? It was wont to be the *Christian Faith*, to which contrary Opinions were so dangerous to the Maintainers. But all's *Roman* now with *A. C.* and the *Jesuit*. And then, to countenance the *Buſinesſ*, *St. Bernard* and *St. Augustine* are brought in, whereas neither of them speak of the *Roman*; and *St. Bernard*, perhaps, neither of the *Catholick*, nor the *Roman*; but of a *Particular Church*, or *Congregation*: Or if he speak of the *Catholick*, of the *Roman* certainly he doth not. His Words are, *Quæ major superbia*, &c. What greater *Pride*, than that one *Man* should prefer his *Judgment* before the whole *Congregation* of all the *Christian Churches in the World*? So *A. C.* out of *St. Bernard*. || But *St. Bernard* not so. For these last Words (of all the *Christian Churches in the World*) are not in *St. Bernard*. And whether *Toti Congregationi* imply more in that place than a

|| *Quæ major superbia, quæ ut unus homo toti Congregationis iudicium sum præferat, tanquam sp̄e solus Sp̄itum Dei habeat?* *S. Bern. Serm. 3. de Refut.*

Particular Church, is not very manifest. Nay, I think 'tis plain, that he speaks both of, and to that *particular Congregation* to which he was then preaching. And I believe *A. C.* will not easily find where *tota Congregatio*, the whole *Congregation*, is used in *St. Bernard*, or any other of the Fathers; for the whole

whole Catholick Church of Christ. And howsoever the meaning of S. Bernard be, 'tis one thing for a private man, *Judicium suum præferre*, to prefer, and to follow his private Judgment, before the Whole Congregation; which is indeed, *Lepra proprii Consilii* (as St. Bernard there calls it) the proud Leprerie of the Private Spirit. And quite another thing for an Intelligent man, and in some things unsatisfied, modestly to propose his Doubts even to the Catholick Church. And much more may a whole National Church, nay the whole Body of the Protestants do it. And for S. Augustine, the Place alledged out of him is a known Place. And he speaks indeed of the Whole Catholick Church. And he * says,

(and he says it truly.) *Tis a part of most insolent madness for any Man to dispute, whether that be to be done, which is usually done in, and through the whole Catholick*

**Similiter etiam siquid horum tota per Orbem frequenter Ecclesia? Nam & hinc quin ita faciendum sit disputare, Insolentissime Insania est. S. Aug. Epist. 118. c. 5.*

Church of Christ. Where first here's not a word of the Roman Church, but of that, which is *tota per Orbem*, all over the world, Catholick, which Rome never yet was. Secondly, A. C. applies this to the Roman Faith, where A. C. p. 36.

as S. Augustine speaks there expressly of the Rites and Ceremonies of the Church, and † particularly about the Manner of Offering upon Maundy-Thursday, whether it be in the Morning, or after Supper, or both. Thirdly, 'tis manifest, by the words themselves, that S. Augustine speaks of no Matter of Faith there, Roman, nor Catholick. For Frequen-

†*Queris quid per quintam Feriam ultime hebdomadis Quadragesime fieri debet, An offerendum sit manu? Eccl. S. Aug. Ibid.*

tat, and || *Faciendum* are for Things done, and to be done, not for Things believed, or to be believed. So here's not One Word for the Roman Faith in either of these Places. And after this, I hope you will the less wonder at A. C.'s Boldness. Lastly, a right sober man may without the least Touch of Insolency or Madness, dispute a Busines of Religion, with the Roman either Church or Prelate, (as all men know * Ireneæus did with Victor.) * Euseb. L. 3. Hist. Eccl. c. 26. Et Socrat. L. 5. Hist. c. 22. So it be with Modesty, and for the finding out, or Confirming of Truth, free from Vanity, and purposed Opposition against even a Particular Church. But in any other way to dispute the Whole Catholick Church, is just that which S. Augustine calls it Insolent Madness.

But now were it so, that the Church of Rome were Orthodox in all things, yet the Faith, by the Jesuit's leave, is not simply to be called the Roman, but the Christian, and the Catholick Faith. And yet A. C. will not understand this, but A. C. p. 36. Roman and Catholick, whether Church or Faith, must be one and the same with him; and therefore infers, That there can be

be no just Cause to make a Schism or Division from the whole Church. For the whole Church cannot universally err in Doctrine of Faith. That the whole Church cannot universally err in the Doctrine of Faith, is most true, and 'tis granted by divers

* Quæstio est, An Ecclesia totalis totali- ter considera- ta,i.e. pro omnibus simul E- lectis, dum sunt Membra Militantis Ecclesie, pos- sunt errare, vel in tota si- de, vel in gra- vi aliquo fidei punctione? Et respondimus simpliciter, id esse impossibili- le. Keckern. Syst. Theol. p. 387. Edit. Hannover. An. 1602. Cal- vinus & care- ri Heretici concedunt Ec- clesiæ abso- lute non posse deficere; Sed dicunt intelli- gi debere de Ecclesiæ invisi- bili. Bellar. L. 3. de Eccles. Milt. c. 13. §.

* Protestants (so you will but understand its not erring, in Absolute Fundamental Doctrines.) And therefore 'tis true also, that there can be no just Cause to make a Schism from the whole Church. But here's the Jesuits Cunning. The whole Church with him, is the Roman, and those parts of Christendom, which subject themselves to the Roman Bishop. All other parts of Christendom, are in Heresy and Schism, and what A. C. pleases. Nay soft. For another Church may separate from Rome, if Rome will separate from Christ. And so far as it separates from Him and the Faith, so far may another Church separate from it. And this is all that the Learned Protestants do or can say: And I am sure all that ever the Church of England hath either said, or done. And that the whole Church cannot err in Doctrines absolutely Fundamental, and Necessary to all mens Salvation (besides the Authority of these Protestants, most of them being of prime Rank) seems to me to be clear by the Promise of Christ, S. Math. 16. || That the Gates of Hell shall not prevail against it. Whereas most certain it is, that the Gates of Hell prevail very far against it, if the Whole Militant Church universally taken, can Err, from, or in the Foundation: But then this Power of not Erring, is not to be conceived as if it were in the Church primò & per se, Originally, or by any Power it hath of it self: For the Church is constituted of Men, and Humanum est errare, all men can err. But this Power is in it, partly by the Virtue of this Promise of Christ: and part-

r. But this Exception of Bellarmine's, that the Protestants, whom out of his Liberality, he calls Hereticks, speak of the Invisible Church, is merely frivolous. For the Church of the Elect is in the Church of them that are Called, and the Invisible Church in the Visible. Therefore if the whole Church of the Elect cannot err in Fundamentals, the whole Visible Church, in which the same Elect are, cannot err. Now that the Invisible Church of the Elect is in the Visible, is manifest out of S. August. *Ipsa est Ecclesia, qua intra sagenan Dominicam cum malis piscibus natat.* S. Aug. Epist. 48. *Grana sunt inter illam paleam, quasudo Area cum videretur tota, palea putabatur.* S. Aug. in Psal. 121. And this is proved at large by Hooker, L. 3. Eccles. Pol. §. 1. For else the Elect or Invisible Church is tied to no Duty of Christianity. For all such Duties are required of the Church, as 'tis Visible; and performed in the Church, as 'tis Visible. As we hold it impossible, that the Church should ever by Apostacy and Misbelief, wholly depart from God, &c. So we hold, that it never falls into Heresy. So that Bellarmine is as much to be blamed for idle and needless burying himself to prove, That the Visible Church never falls into Heresy, which we most willingly grant. Field. L. 4. de Eccles. c. 2. Taking the Church for all the Believers now living, and in things necessary to be known expressly. Ibid. Calvinus dicit hanc Propositionem [Ecclesia non potest errare] veram esse si intelligatur cum duplice restrictione. Prima est, si non proponat Dogmata extra Scripturam, &c. (And indeed Calvin doth say so, L. 4. Instit. c. 8. §. 13.) Secunda est, si intelligatur de sola Ecclesiâ Universalis, non autem de Representativâ. Bellar. L. 3. de Eccl. Milt. c. 14. §. 2. And I hope it is as good and a better Restriction in Calvin, To say the Catholick Church cannot err, if it keep to the Scripture: than for Bellarmine to say, The particular Church of Rome cannot err, because of the Pope's residing there; or the Pope cannot err, if he keep his Chair: Which yet he affirms, L. 4. de Rom. Pons. c. 4. §. 2.

^b S. Matt. 16. 18.

ly by the *Matter* which it teacheth, which is the unerring *Word of God*, so plainly and manifestly delivered to *Her*, as that it is not possible *She* should universally fall from it, or teach against it in things *absolutely necessary to Salvation*. Besides; It would be well weighed, whether to believe or teach otherwise, will not impeach the *Article of the Creed* concerning the *Holy Catholick Church*, which we profess we believe: For the *Holy Catholick Church there spoken of*, contains not only the whole *Militant Church on Earth*, but the whole *Triumphant also in Heaven*. For so * St. *Augustine* hath long since taught me. Now, if the whole *Catholick Church*, in this large extent, be *Holy*, then certainly the whole *Militant Church* is *Holy*, as well as the *Triumphant*; though

* Ecclesia hic tota accipienda est, non solum ex parte quâ peregrinatur in terris, &c. verum etiam ex illa parte que in celis, &c. S. Aug. Enchir. c. 56.

in a far lower degree, in as much as all † *Sanctification*, all ^{to Sandius, Op. L. 7. con-} *Holiness*, is imperfect in this *Life*, as well in *Churches*, as in *Men*. But ^{tra Parmen.} *Holy* then the whole *Militant Church* is. For that which the *Apostle* speaks of *Abraham*, is true of the *Church*, which is a *Body Collective*, made up of the *Spiritual Seed of Abraham*, || Rom. || Rom. 11. 16. 11. If the *Root* be *holy*, so are the *Branches*. Well then, the whole *Militant Church* is *Holy*, and so we believe. Why, but, will it not follow then, That the whole *Militant Church* cannot possibly err in the *Foundations of the Faith*? That She may err in *Superstructures* and *Deductions*, and other *by*, and *unnecessary Truths*, if her *Curiosity*, or other *Weakness*, carry her beyond, or cause her to fall short, of her *Rule*, no Doubt need be made; But if She can err, either *from the Foundation*, or *in it*, She can be no longer *Holy*, and that *Article of the Creed* is gone. For if She can err quite *from the Foundation*, then She is nor *Holy*, nor *Church*; but becomes an *Infidel*.

Now this cannot be: For || all *Divines*, *Ancient* and *Modern*, *Romanists* and *Reformers*, agree in this, That the whole *Militant Church of Christ* cannot fall away into *General Apostacy*. And if She Err in the *Foundation*, that is, in some one or more *Fundamental Points of Faith*, then She may be a *Church of Christ* still, but not *Holy*, but becomes *Heretical*: And most Certain it is, that no * *Assembly* (be it never so general) of such *Heretics*, is, or can be *Holy*. Other Errors, that are of a meaner *alley*, take not *Holiness* from the *Church*; but these that are dyed in *grain* cannot consist with *Holiness*; of which *Faith in Christ* is the very *Foundation*. And therefore, if we will keep up our *Creed*, the whole *Militant Church* must be *still Holy*. For

|| Dum Christus orat in Excelso, Navigula (id est, Ecclesia) turbatur fluentibus in profundo, &c. sed quia Christus orat, non potest mergi. S. August. Serm. 14. de Verb. Dom. c. 12. Et Bellarm. L. 3. de Eccles. Milit. c. 13. Praesidio Christi fulcitur Ecclesia perpetuas, ut inter turbulentas agitationes, & formidabiles motus, &c. salvata tamen maneat. Calvin. L. 2. Inst. c. 15. §. 3. Ipsa Symboli dispositione admonetur perpetuum residere in Ecclesia Christi remissionem Peccatorum. Calv. L. 4. Inst. c. 1. §. 17. Now Remission of Sins cannot be perpetual in the *Church*, if the *Church* it self be not perpetual. But the *Church* it self cannot be perpetual, if it fall away.

* Spiritus Sanctificationis non potest inveniri in Hereticorum mentibus, S. Hieron. in Jerem. 10.

if it be not so *still*, then there may be a time, that *Falsum* may subesse *Fidei Catholicæ*. That Falshood, and that in a high degree, in the *very Article*, may be the Subject of the *Catholick Faith*; which were no less than *Blasphemy* to affirm. For we must *still* believe the *Holy Catholick Church*. And if She be not *still Holy*, then at that time when she is not so, we believe a Falshood under the *Article of the Catholick Faith*. Therefore a very dangerous thing it is to cry out in general Terms, *That the whole Catholick Militant Church can Err*, and not limit nor distinguish in time, that it can err indeed; for *Ignorance* it hath, and *Ignorance can Err*. But *Err* it cannot, either by falling totally from the *Foundation*, or by *Heretical Error* in it. For the *Holiness* of the Church consists as much, if not more, in the *Venitity of the Faith*, as in the *Integrity of Manners* taught and commanded in the *Doctrine of Faith*.

NUM. 6.
A. C. p. 56.

Now in this Discourse *A. C.* thinks he hath met with me. For he tells me, *That I may not only safely grant, that Protestants made the Division that is now in the Church; but further also, and that with a safe Confidence, as one did; Was it not you?* faith he, *That it was ill done of those, who first made the Separation.* Truly, I do not now remember, whether I said it or no. But, because *A. C.* shall have full Satisfaction from me, and without any *Tergiversation*, if I did not say it then, I do say it now; and most true it is, *That it was ill done of those, who ere they were, that first made the Separation.* But then *A. C.* must not understand me of *Actual* only, but of *Casual Separation*. For *§. 21. Nu. 1. (as I said * before) the *Schism* is theirs, whose the *Cause* of it is: And he makes the Separation, that gives the *first just Cause* of it; not he that makes an *Actual Separation* upon a just Cause preceding. And this is so evident a Truth, that *A. C.* cannot deny it; for he says, 'tis *most true*. Neither can he deny it in this Sense, in which I have expressed it; for his very *Assertion* against us (though false) is in these Terms, *That we gave the first Cause*; Therefore he must mean it of *Casual*, not of *Actual Separation* only.

A. C. p. 56.

NUM. 7.
A. C. p. 57.

But then *A. C.* goes on, and tells us, *That after this Breach was made, yet the Church of Rome was so kind and careful to seek the Protestants, that She invited them publickly, with Safe Conduct, to Rome, to a General Council, freely to speak what they could for themselves.* Indeed, I think the *Church of Rome* did carefully seek the *Protestants*; but I doubt it was to bring them

within their *Net*. And She invited them to *Rome*; a very safe place, if you mark it, for them to come to; just as the *Lyon* (in the * *Apologue*) invited the *Fox* to his own *Den*. Yea, but there was *Safe-Conduct* offered too? Yes, *Conduct* perhaps,

* Olim quod vulpes agroto canta Leoni Respondit, referam, Quia me vestigia terrent.

Omnia te adversum spectantia, nulla retrorsum.

Hor. L. 1. Ep. 1. ex Aesop.

perhaps, but not safe ; or safe perhaps for going thither, but none for coming thence. *Vestigia nulla retrorsum.* Yea, but it should have been to a *General Council*? Perhaps so. But was the *Conduet* safe, that was given for coming to a *Council*, which they call *General*, to some others before them? No sure,

* *John Hus*, and *Jerome of Prague*, burnt for all their *Safe-Conduet*. And so long as † *Jesuites* write and maintain, That *Faith given is not to be kept with Hereticks*: And the *Church of Rome* leaves this lewd *Doctrine* uncensured (as it hath hitherto done, and no exception put in of force and violence:) *A. C.* shall pardon us, that we come not to *Rome*, nor within the reach of *Roman Power*, what *Freedom of Speech* soever be promised us. For to what end is *Freedom of Speech*; on *their part*, || since they are resolved to alter nothing? And to what end *Freedom of Speech* on *our part*, if after speech hath been free, Life shall not?

fidem, five salvus-conductus concedatur, Jure communi five speciali. *Bec. Dis. Theol. de Fide Hæreticis servanda*, c. 12. § 5. But for all this Brag of (*Affirmant uno consensu omnes Catholicos*) *Becanus* shuffles pittifullly to defend the *Council of Constance*. For thus he argues: *Fides non est violata Hushio Non à Parribus: Ille enim fidem non dederunt. Non ab Imperatore Sigismundo: Ille enim dedit fidem, sed non violavit.* *Ibid. S. 7.* But all men know that the Emperor was used by the Fathers at Constance to bring *Hus* thither. *Sigismundus Hushum Constantium vocat, & missis Literis publicâ fide caver, mensie Octob. Anno 1414. Sc. Edit. in 16.* Et etiam Primo graviter tulit Hush in carcerationem, tamen cum disserere. *Fidem Hæreticis non esse servandam, non modò remisit Offensionem, sed primus aetè in cum pronunciavit.* *Ibid.* This is a mockery. And *Becanus* his Argument is easily turn'd upon himself. For if the Fathers did it in cunning, that the Emperor should give *Safe conduct* which themselves meant not to keep, then they broke Faith. And if the Emperor knew, they would not keep it, then he himself broke faith, in giving a *safe-Conduct*, which he knew to be invalid. And as easie is it to answer what *Becanus* adds to lave that Council's Act, could I stay upon it.

Fides Hæreticis data servanda non est, sicut nec Tyrannus, Pirati & caeteris publicis Prædonibus, Sc. Simanca, Inst. Tit. 46. S. 51. And although *Becanus* in the place above-cited, §. 13. confidently denies that the Fathers at Constance decreed, *No faith to be kept with Hereticks*, and cites the words of the Council, Self. 19. yet there the very words themselves have it thus: *Possit Concilium eos punire, Sc. etiam si, de salvō-conductu confisi ad locum venerint Judicis, Sc. And much more plainly Simanca, Inst. 46. S. 52. Jure igitur Hæretics quidam gravissimo Concilii Constantiensis Judicio legitimâ flammâ concrematis sunt, quamvis promissa illis securitas fuisset.* So they are not only *Protestants* which charge the Council of Constance with this. Nor can *Becanus* say as he doth, *Affirmant uno consensu omnes Catholicos, fidem Hæreticis servandam esse*: For *Simanca* denies it; And he quotes others for it, which *A. C.* would be loath should not be accounted *Catholicos*. But how faithfully *Simanca* says the one, or *Becanus* the other, let them take it between them, and the Reader be judge. In the mean time the very Title of the Canon of the Council of Constance, *Seß. 19.* is this: *Quod non obstantibus salvus-conductibus Imperatoris, Regum, Sc. possit per Judicem competentem de Hæretica pravitate inquire.*

|| For so much *A. C.* confesses, p. 45. For if they should give way to the altering of one, then why not of another, and another, and so of all? And the *Trent-Fathers* in a great point of *Doctrine* being amazed, and not knowing what to answer to a Bishop of their own, yet were resolved not to part with their common Error. *Certum tamen erat Doctrinam eam non probare, sed quam antea didicissent firmiter tenere, Sc. Hist. Con. Trid. L. 2. p. 277. Edit. Leyd. 1622.*

And yet for all this, *A. C.* makes no doubt, but that the Roman Church is so far from being Cause of the continuance of the Schism, or hinderance of the Re-union, that it would yet give a free Hearing with most ample Safe-Conduct, if any hope might be given, that the Protestants would sincerely seek nothing but Truth and Peace. Truly *A. C.* is very Resolute for the Roman Church, yet how far he may undertake for it, I cannot tell.

But for my part, I am of the same Opinion for the *continuing* of the *Schism*, that I was for the *making* of it. That is, that it is ill, very ill done of those, whoever they be, *Papists*, or *Protestants*, that give *just Cause* to continue a *Separation*. But for *Free-Hearings*, or *Safe-Conducts*, I have said enough, till that Church do not only *say*, but *do* otherwise. And as for *Truth* and *Peace*, they are in every man's *mouth* with you, and with us; But lay they but half so close to the *hearts* of men, as they are common on their *Tongues*, it would soon be better with *Christendom*, than at this day it is, or is like to be. And for the *Protestants* in general, I hope they seek both *Truth* and *Peace* sincerely. The *Church of England*, I am sure doth, and hath

^{† Beseeking} God to inspire continually the *Universal* Church with *Rome* doth in this, if the *World* will not see, I will not Cen-

^{Church with} the *Spirit of Truth, Unity, and Concord, &c.* In the Prayer for the Militant Church. And in the third Collect on Good-Friday.

N U M. 9.
A. C. p. 57.

And for that, which *A. C.* adds, *That such a free-bearing is more than ever the English Catholicks could obtain, though they have often offered, and desired it, and that but under the Prince's Word: And that no Answer hath, nor no good Answer can be given.* And he cites *Campion* for it. How far, or how often this hath been asked by the *English Romanists*, I cannot tell, nor what Answer hath been given them. But surely *Campion* was too bold, and so is *A. C.* too, to say * *Honetum responsum nullum*, no good Answer can be given. For this, I think is a very good Answer; That the *Kings* and the *Church of England* had no Reason to admit of a Publick Dispute with the *English Romish Clergy*, till they shall be able to shew it under the *Seal*, or *Powers of Rome*, That that *Church* will submit to a *Third*, who may be an *Indifferent Judge* between us and them, or to such a *General Council*, as is after † mentioned. And this is an Honest, and I think a full Answer. And without this, all *Disputation* must end in *Clamour*; And therefore the more publick, the worse. Because as the *Clamour* is the greater, so perhaps will be the *Schism* too.

† S. 26. N. 1.

F. Moreover he said, he would ingenuously acknowledge, That the Corruption of Manners in the Romish Church, was not a sufficient Cause to justifie their Departing from it.

§. 22.

B. I would I could say, you did as ingenuously repeat, as I did Confess. For I never said, That Corruption of Manners was, or was not a sufficient Cause, to justifie their Departure. How could I say this, since I did not grant that they did Depart,

part otherwise than is * before expressed ?) There is difference between *Departure*, and *causell Thrusting from you* ; For *out of the Church* is not in your Power (God be thanked) to thrust us : Think on that. And so much I said expressly then, That which I did ingeniously confess , was this , *That Corruption in Manners only, is no sufficient Cause to make a Separation in the Church* ; † Nor is it. It is a Truth agreed on by the *Fathers*, and received by *Divines* of all sorts , save by the *Cathari*, to whom the *Donatist*, and the *Anabaptist* after accorded. And against whom || *Calvin* disputes it strongly. And *S. Augustine* * is plain : *There are bad Fish in the Net of the Lord, from which there must be ever a Separation in Heart, and in Manners* ; but a corporal Separation must be expected at the Sea-shore, that is, the end of the World. And the best Fish that are, must not tear and break the Net, because the bad are with them. And this is as ingeniously confessed for you as by me. For if *Corruption in Manners* were a just Cause of Actual Separation of one Church from another, in that Catholic Body of Christ, the Church of *Rome* hath given as great Cause as any; since (as † *Stapleton* grants) there is scarce any sin that can be thought by Man (*Heresie* only excepted) with which that See hath not been foully stained, especially from eight hundred years after Christ. And he need not except *Heresie*, into which || *Biel* grants it possible the *Bishops* of that See may fall. And * *Stella* and *Almain* grant it freely, that some of them did fall, and so ceased to be *Heads* of the Church, and left Christ (God be thanked) at that time of his *Vicars* defection, to look to his *Cure* himself.

F. But (faith he) beside *Corruption of Manners*, there were also Errors in Doctrine.

B. This I spake indeed. And can you prove that I spake not true in this ? But I added (though here again you are pleased to omit it) *That some of the Errors of the Roman Church were dangerous to Salvation*. For it is not every light Error in Disputable Doctrine, and Points of curious Speculation, that can be a just Cause of Separation in that Admirable Body of Christ, which is his * *Church*, or of one Member of it * Eph.1.23. from another. For he gave his Natural Body to be rent and torn upon the Cross, that his Mystical Body might be One.

And

* §. 21. N. 6.

† *Modo ea que ad Cathedram pertinent, relata precipians, S. Hier. Ep. 236.*

|| L. 4. Instit. c. 1. § 13, &c.

* Ep. 48. *A malis pescibus corde semper & moribus separantur, &c. Corporalem separationem in littore mark, hoc est, in fine saeculi expectant.*

† *Vix ultum peccatum (sola Heresi excepta) cogitari posset, quo illa Sedes turpiter maculata non fuerit, maxime ab Anno 800. Select. Cont. 1. q. 5. Art. 3.*

|| *Biel. in Can. Miss. Left. 23.*

* *Stel. in S. Luc. c. 22. Almain. in 3. Sent. d. 24. q. 1. fine. Multe sunt Decretales heretice, &c. And so they erred as Popes.*

§. 23.

* Eph.1.23.

* S. Aug. Epist. 50. Et iterum Columbe non sunt qui Ecclesiam diffidant. Accipitres sunt. Milvi sunt: Non lanias Columba, &c. S. Aug. tract. 5. in S. John.

And St. * Augustine infers upon it; That he is no way Partaker of Divine Charity, that is an Enemy to this Unity. Now what Errors in Doctrine may give just Cause of Separation in this Body, or the Parts of it one

A.C. p. 55.

from another, were it never so easie to determine (as I think it is most difficult) I would not venture to set it down in particular, least in these times of Discord, I might be thought to open a Door for Schism; which surely I will never do, unless it be to let it out. But that there are Errors in Doctrine, and some of them such, as most manifestly endanger Salvation, in the Church of Rome, is evident to them that will not shut their Eyes. The Proof whereof runs through the Particular Points, that are between us; and so is too long for this Discourse. Now here A. C. would fain have a Reason given him, Why I did endeavour to shew what Cause the Protestants had to make that Rent or Division, if I did not grant that they made it? Why truly in this reasonable Demand I will satisfie him. I did it partly because I had granted it in the general, that Corruption in Manners was no sufficient Cause of Separation of one Particular Church from another; and therefore it lay upon me, at least to Name in general what was, and partly because he, and his Party will needs have it so, that we did make the Separation: And therefore though I did not grant it, yet amiss I thought it could not be^r, to declare by way of Supposition, That if the Protestants did at first Separate from the Church of Rome, they had Reason so to do: For A. C. himself confesses, That Error in Doctrine of the Faith is a just Cause of Separation; so just, as that no Cause is just, but that. Now had I leisure to descend into Particulars, or Will to make the Rent in the Church wider, 'tis no hard matter to prove, that the Church of Rome hath erred in the Doctrine of Faith, and dangerously too: And I doubt I shall afterwards descend to Particulars, A. C. his Importunity forcing me to it.

A.C. p. 56.

F. Which when the General Church would not Reform, it was lawful for Particular Churches to reform themselves.

§. 24.
NUM. 1.

B. Is it then such a strange thing, that a Particular Church may reform it self, if the General will not? I had thought, and do so still, That in Point of Reformation of either Manners, or Doctrine, it is lawful for the Church since Christ, to do as the Church before Christ did, and might do. The Church before Christ consisted of Jews and Profelytes: This Church came to have a Separation upon a most ungodly Policy of † Je-
† 3 Reg. 12. 27. roboam's, so that it never pieced together again. To a Common Council, to reform all, they would not come. Was it not law-
ful

ful for *Judah* to reform her self, when *Israel* would not joyn?

Sure it was, or else the Prophet deceives me, that says exprefly, (*a*) *Though Israel transgress, yet let not Judah sin.* And St. Jerome (*b*) expounds it of this very particular Sin of *Heresie, and Error in Religion.* Nor can you say, that (*c*) *Israel*, from the time of the *Separation*, was not a *Church*; for there were true Prophets in it; (*d*) *Elias*, and (*e*) *Elizæus*, and others; and (*f*) *Thousands that had not bowed Knees to Baal*: And there was Salvation for these; which cannot be in the Ordinary Way, where there is no Church. And God threatens (*g*) to *cast them away, to wander among the Nations, and be no Congregation, no Church*: Therefore he had not yet cast them away in *Non Ecclesiam*, into No-Church. And they are exprefly called *The People of the Lord* in (*b*) *Jeſu's time*, and so continued long after. Nor can you (*b*) 4 Reg. 9.6. plead, that *Judah is your part, and the Ten Tribes ours* (as some of you do;) for if that be true, you must grant, that the *Multitude, and greater number is ours*: And where then is *Multitude, your numerous Note of the Church*? For the *Ten Tribes* were more than the *Two*. But you cannot plead it. For certainly, if any *Calves* be set up, they are in *Dan*, and in *Bethel*: They are not ours.

Besides; To reform what is amiss in *Doctrine, or Manners*, is N U M. 2. as lawful for a *Particular Church*, as it is to *publish and promulgate* any thing that is *Catholick* in either: And your Question, *Quo Juſcie*? lies alike against both. And yet, I think it may be proved, that the *Church of Rome*, and that as a *Particular Church*, did *promulgate* an *Orthodox Truth*, which was not then *Catholickly admitted* in the Church; namely, *The Proceſſion of the Holy Ghost from the Son*. If She erred in this Fact, confesses Her Error; If She erred not, why may not another Particular Church do as She did? A Learned School-man of yours faith, She may: * *The Church of Rome needed not to call the Grecians to agree upon this Truth, since the Authority of Publishing it was in the Church of Rome; especially, since it is lawful for every particular Church to promulgate that which is Catholick.* Nor can you say, he means *Catholick*, as fore-determined by the Church in general; for so this Point, when *Rome* added *Filique* to the Creed of a General Council, was not. And how the *Grecians* were used in the After-Council (such as it was) of *Florence*, is not to trouble this Dispute; But *Catholick* stands there,

(*a*) Hof. 4.15.

(*b*) *Super Hereticis prona intelligentia eſt. S. Hieron. Ibid.*

(*c*) *Non tamen ceſſavit Deus & populum hunc arguere per Prophetas. Nam ibi extiterunt Magni illi & insights Prophetæ Elias & Elizæus, &c. S. Aug. L. 17. de Civit. Dei, c. 22. Multo religioſe intra ſe Dei cultum habebant, &c. De quo numero eorumve Poſteris septem illa militia fuisse statuo, qui in Persecutione ſub Achabo Deum ſibi ab Idolatria immunes reſervarunt, nec genua ante Baal flexerunt. Fran. Monceius, L. 1. de Vit. Aureo, c. 12.*

(*d*) 3 Reg. 17. ſub Achabo.

(*e*) 4 Reg. 3. ſub Jeſorām filio Achabi.

(*f*) 3 Reg. 19.18.

(*g*) Hof. 9.17.

* *Non oportuit ad hoc eos vocare, quum Authoritas fuerit publicandi apud Ecclesiam Romanam, principiū cum unicuique etiam particuliari Ecclesie licet, id quod Catholicum eſt, promulgare. Alb. Magn. in I. Difſ. II. A. 9.*

there, for that which is so in the *Nature of it*, and *Fundamentally*. Nor can you justly say, That the *Church of Rome* did, or might do this, by the *Pope's Authority* over the *Church*. For, suppose he have that, and that his *Sentence be Infallible*, (I say, suppose both, but I give neither) yet neither his *Authority*, nor

* Non errare, convenit Papa, ut est
Caput. Bellar. L. 4. de Rom. Pont. c. 3.

† L. 2. de Christo, c. 21. §. Quando autem. So you cannot find Records of your own Truths, which are far more likely to be kept: But when Errors are crept in, we must be bound to tell the Place, and the Time, and I know not what, of their Beginnings; or else they are not Errors. As if some Errors might not want a Record, as well as some Truth.

any thing that is not *Catholick*, where the whole *Church* is negligent, or will not.

NUM. 3. But you are as jealous of the Honour of *Rome*, as † *Capellus*

† Omnidū recte, nisi exceperisset, &c. Nec consideravit quanti referat concedere Ecclesiis particularibus jus condendorum Canonum de Fide, inconsultā Romanā Sede, quod nunquam licuit, nunquam factū est, &c. Capel. de Appellā Eccl. Africanae, c. 2. Nu. 12.

was never lawful, nor ever done. But suppose this were so, my Speech was not, or Refusing: Or

|| Rex confitetur se vocasse Concilium tertium Toletanum; Quia decursis retri temporibus Heresis imminentis in tota Ecclesia Catholica agere Synodica Negotia denegabat, &c. Concil. Tolestan. tertium. Can. 1.

that were it proved and practised, we should have no *Reformation*: For it would be long enough before the *Church* should be cured, if that *See* alone should be her *Phystian*, which, in truth, is her *Disease*.

NUM. 4. Now if, for all this, you will say still, that a *Provincial Council* will not suffice, but we should have born with Things, till the time of a *General Council*: First, 'Tis true, a *General Council*, free and entire, would have been the best Remedy, and most able for a *Gangrene* that had spread so far, and eaten so deep into *Christianity*. But what? Should we have suffered this *Gangrene* to endanger Life and all, rather than be cured in time, by a *Phystian* of a weaker Knowledg, and a less able

Hand?

his *Infallibility* can belong unto him, as the *Particular Bishop* of that See, but as the * *Ministerial Head* of the whole *Church*. And you are all so lodged in this, that † *Bellarmino* professes, he can neither tell the Year when, nor the *Pope* under whom this *Addition* was made. A *Particular Church* then, if you judg it by the *School of Rome*, or the *Practice of Rome*, may publish any thing that is *Catholick*, where the whole *Church* is silent; and may therefore *Reform*

Hand? Secondly, We live to see since, if we had stayed and expected a *General Council*, what manner of one we should have had, if any. For that at *Trent* was neither *general*, nor *free*. And for the *Errors* which *Rome* had contracted, it *confirmed* them, it *cured* them not. And yet I much doubt, whether ever that *Council* (such as it was) would have been called, if some *Provincial* and *National Synods* under *Supreme* and *Regal Power*, had not first set upon this great work of *Reformation*; Which I heartily wish had in all places been as *Orderly* and *Happily pursued*, as the Work was *right Christian and good* in it self. But humane *Frailty*, and the *Heats* and *Distempers* of men, as well as the *Cunning* of the Devil, would not suffer that. For even in this sense also, *The Wrath of man doth not accomplish the will of God*, S. James the 1. But I have learned not to ^{S. James 1.} ~~to~~^{20.} reject the Good, which God hath wrought, for any Evil which men may fasten to it.

And yet if for all this, you think 'tis better for us to be ^{NUM. 5.} blind, than to open our own eyes; let me tell you, very *Grave* and *Learned Men*, and of your own *Party*, have taught me, That when the *Universal Church will not*, or for the *Iniquities* of the *Times*, *cannot obtain* and settle a *free general Council*, 'tis lawful, nay sometimes necessary, to *Reform gross Abuses* by a *National*, or a *Provincial*. For, besides *Alb. Magrus*, whom I quoted * before, *Gerson*, the *Learned* and *devout Chancellor of* * §. 24. Nu. 2. *Paris* tells us plainly: † *That he will not deny, but that the Church may be reformed by parts. And that this is necessary, and that to effect it, Provincial Councils may suffice; and in some things Diocesan.* And again, || *Either you should reform all estates of the Church in a General Council, or command them to be reformed in Provincial Councils.* Now *Gerson* lived about two hundred years since. But this Right of *Provincial Synods*, that they might decree in *Causes of Faith*, and in *Cases of Reformation*, where *Corruptions* had crept into the *Sacraments of Christ*, was practised much above a thousand years ago by many, both *National* and *Provincial Synods*. For the * *Council at Rome* under *Pope Sylvester*, An. 324. condemned *Photinus* and *Sabellius*. (And their *Heresies* were of high Nature against the *Faith*.) The † *Council at Gangra* about the same time condemned *Eustathius* for his condemning of *Marriage* as unlawful. The || *first Council at Carthage*, being a *Provincial*, || Con. Carth. condemned *Rebaptization*, much about the year 348. The I. Can. 1. * *Provincial Council at Aquileia* in the year 381. in which S. ^{* Con. Aqui.} *Ambrose* was present, condemned *Palladius* and *Secundinus* for *liens* embracing the *Arrian Heresie*. The † *second Council of Carthage* 2. Can. 1. P

* *Nolo tamen dicere, quin in multis partibus possit Ecclesia per suas partes reformati. Imò hoc necesse esset, sed ad hoc agendum sufficerent Concilia Provincialis, &c. Geron. Tract de Gen. Concilium obediens, par. 1. pag. 222. F.*
|| *Omnis Ecclesia status aut in Generali Concilio reformatis, aut in Conciliis Provincialibus reformati mandatis. Geron. Declarat. Defectuum Virorum Ecclesiasticorum, par. 1. pag. 209. B.*

* Concl. Rom. 2. sub Sylvestre.

Gang. Can. 1.

Con. Carth. I. Can. 1.

* Con. Aqui.

Con. Carth.

2. Can. 1.

thage handled and decreed the *Belief and Preaching of the Trinity* ; And this a little after the year 424.

* *Quædam de causis fidei, unde nunc Quæstio Pelagianorum imminet, in hoc Cœtu sanctissimo primitus tractentur &c. Aurel. Carthaginensis in Praefat. Concil. Milevit. apud Carançam.*

† *Conc. Aurasican 2. Can. 1, 2, &c.*

¶ *Cont. Tolet. 3.* Controversies about *Grace and Free-will*, and set the Church right in them, in the year 444. The ¶ *third Council at Toledo* (a National one) in the year 589. determined many things against the *Arrian Heresie*, about the very *Prime Articles of Faith*, under fourteen several *Anathema's*. The *fourth Council at Toledo* did not only handle *Matters of Faith* for the *Reformation* of that

* *Quæ omnia in aliis Symbolis explicite tradita non sunt, Concil. Tolet. 4. Can. 1.* People, * but even added also some things to the *Creed*, which were not expressly deliver'd in former *Creeds*. Nay the *Bishops* did not only practice this, to Condemn *Heresies* in *National* and *Provincial Synods*, and so Reform those several Places, and the Church it self by parts: But they did openly challenge this as their *Right* and *Due*, and that without any leave asked

† *Statuimus, ut saltem semel in Anno à Nobis Concilium celebretur, ita tamn, ut si Fidei Causa est, aut qualibet alia Ecclesie communis Generalis Hispanie & Gallicia Synodus celebretur, &c. Concil. Tolet. 4. Can. 3.*

then Catholick *Doctrine* in all *Spain*, That a *National Synod* might be a *Competent Judge* in a *Cause of Faith*. And I would fain know, what *Article of the Faith* doth more concern all *Christians* in general, than that of *Filioque*? and yet the *Church of Rome* her self made that *Addition* to the *Creed* without a *General Council*, as I have shew'd ¶ already. And if this were practised so often, and in so many places, why may not a *National Council of the Church of England* do the like? as She did. For, She cast off the *Pope's Usurpation*, and as much as

* *The Institution of a Christian man:*
Printed An. 1534.

† *In Synodo Londinenfi, Seff. 8. Die Venneris, 29. Januarii An. 1562.*

¶ *And so in the Reformation under Hezekiah, 2 Chron. 29. and under Josia, 4 Reg. 23. And in the time of Recaredus King of Spain, the Reformation there proceeded thus: Quum glorioſissimus Princeps omnes Regimini sui Pontifices in unum convenire mandasset, &c. Concil. Tolet. 3. Can. 1. Cum conveniſſimus Sacerdotes Domini apud urbem Toletanum, ut Regis imperio aque suffit comonisti, &c. Concil. Tolet. 4. in princ. apud Carançam. And both these Synods did treat of Matters of Faith.*

in her lay, restored the *King* to his *right*. That appears by a * *Book* subscribed by the *Bishops* in Henry the Eighth's time; And by the † *Records* in the *Arch-bishops Office*, orderly kept, and to be seen. In the *Reformation* which came after, our ¶ *Princes* had their parts, and the *Clergy* theirs. And to these Two principally the Power and Direction for *Reformation* belongs. That our *Princes* had their parts, is manifest by their Calling together of the *Bishops*, and others of the *Clergy*, to consider of that which might

might seem worthy *Reformation*. And the *Clergy* did their part: For being thus called together by *Regal Power*, they met in the *National Synod* of Sixty two. And the *Articles* there agreed on, were afterwards confirmed by *Acts of State*, and the *Royal Assent*. In this *Synod* the *Positive Truths* which are delivered, are more than the *Polemicks*. So that a meer *Calumny* it is, That we profess only a *Negative Religion*. True it is, and we must thank *Rome* for it, our *Confession* must needs contain some *Negatives*. For we cannot but deny that *Images are to be adored*. Nor can we admit *Maimed Sacraments*. Nor grant *Prayers in an unknown Tongue*. And in a *corrupt Time*, or *Place*, 'tis as necessary in *Religion* to *deny Falshood*, as to *assert*, and *vindicate Truth*. Indeed this latter can hardly be well and sufficiently done, but by the former; an *Affirmative Verity* being ever included in the *Negative* to a *Falshood*. As for any *Error* which might fall into this (as any other *Reformation*) if any such can be found, then I say, and 'tis most true: *Reformation*, especially in *Cases of Religion*, is so difficult a Work, and subject to so many *Pretensions*, that 'tis almost impossible but the *Reformers* should step too far, or fall too short, in some smaller things or other, which in regard of the far greater benefit coming by the *Reformation* it self, may well be passed over, and born withal. But if there have been any *wilful*, and *gross Errors*, not so much in *Opinion*, as in *Fact*, (* *Sacrilege* too often pretending to reform *Superstition*) that's the Crime of the *Reformers*, not of the *Reformation*; and they are long since gone to God to answer it, to whom I leave them.

vestram impietatem promulgaverunt, res proprias vestras cupidè appetit, displaceat nobis. Quisquis de-
* Quisquis occafione hujus Legis, quam Reges terre Christo servientes ad emendandam
nique ipsas res pauperum, vel Basilicas Congregationum, &c. non per Justitiam, sed per Avaritiam te-
net, displaceat nobis. S. Aug. Epist. 48. versus finem.

But now before I go off from this Point, I must put you in *N U M . 6.* remembrance too, That I spake at that time (and so must all that will speak of that *Exigent*) of the *General Church as it was for the most part forced under the Government of the Roman See*. And this you understand well enough: For in your very next Words you call it the *Roman Church*. Now I make no doubt, but that as the *Universal Catholick Church* would have reformed her self, had she been in all parts freed of the *Roman Yoke*: So while she was for the most in these Western Parts under that *Yoke*, the *Church of Rome* was, if not the *Only*, yet the *Chief Hinderance of Reformation*. And then in this sense, it is more than clear, That if the *Roman Church* will neither *Reform*, nor suffer *Reformation*, it is lawful for any other *Particular Church to Reform* it self, so long as it doth it

* And this a *peaceably* and *orderly*, and keeps it self to the *Foundation*, and free from * *Sacrilegious*.

Particular Church may do, but not a Schism. For a Schism can never be peaceable, nor orderly, and seldom free from *Sacrilegious*. Out of which respects, (it may be) as well as for the grievousness of the Crime, S. Aug^t calls it *Sacrilegium Schismatis*, L. 1. de Bapt. cont. Donar. c. 8. For usually they go together.

F. I asked Quo Judice, did this appear to be so? Which Question I asked, as not thinking it Equity, that Protestants in their own Cause should be Accusers, Witnesses, and Judges of the Roman Church.

§. 25.
NUM. 1.

B. You do well to tell the reason now, why you asked this Question; For you did not discover it at the Conference: if you had, you might then have received your Answer. It is most true: No man in common Equity ought to be suffered to be *Accuser*, *Witness*, and *Judge in his own Cause*. But is there not as little Reason, and Equity too, that any man that is to be accused, should be the *Accused*, and yet *Witness*, and *Judge* in his own Cause? If the first may hold, no man shall be *Innocent*; and if the last, none will be *Nocent*. And what do we here with [*in their own Cause against the Roman Church?*] Why? Is it not your own too, against the Protestant Church? And if it be a *Cause* common to both, as certain it is, then neither *Part* alone may be *Judge*: If neither alone may judge, then either * §. 21. Num. 9. they must be judged by a * *Third* which stands indifferent to both, and that is the *Scripture*; or if there be a *jealousie* or *Doubt* of the *Sense* of the *Scripture*, they must either both repair to the *Exposition of the Primitive Church*, and submit to that; or both call, and submit to a *General Council*, which shall be lawfully called, and fairly, and freely held with indifference to all *Parties*; And that must judge the *Difference* according to *Scripture*, which must be their *Rule* as well as *Private Mens.*

NUM. 2.
A. C. p. 58.

And here after some loud Cry against the *Pride* and *Insolent madness* of the *Protestants*, A. C. adds, *That the Church of Rome is the Principal, and Mother-Church: And that therefore, though it be against common Equity, that Subjects and Children should be Accusers, Witnesses, Judges, and Executioners against their Prince and Mother in any case: yet it is not absurd, that in some cases, the Prince or Mother may Accuse, Witness, Judge, and if need be, execute Justice, against unjust and rebellious Subjects, or evil Children.* How far forth *Rome* is a *Prince* over the whole Church, or a *Mother* of it, will come to be shewed *at after*. In the mean time, though I cannot grant her to be either, yet let's suppose her to be both, that A. C.'s Argument may have all the strength it can have. Nor shall it force me (as plausible as it seems) to weaken the just Power of *Princes* over

over their Subjects, or of Mothers over their Children, to avoid the shock of this Argument. For though A.C. may tell us 'tis not absurd in some Cases; yet I would fain have him name any one Moderate Prince that ever thought it just, or took it upon him to be Accuser, and Witness, and Judge in any Cause of moment against his Subjects, but that the Law had Liberty to Judge between them. For the great Philosopher tells us, * That the Chief Magistrate is Custos juris, the Guardian and keeper of the Law; and if of the Law, then both of that Equity and Equality which is due unto them that are under him. And even Tiberius himself, in the Cause of Silanus, when Dolabella would have flatter'd him into more power than in wisdom he thought fit then to take to himself, he put him off thus: No, † the Laws grow less where such Power enlarges. Nor is absolute Power to be used, where there may be an orderly proceeding by Law. And for || Parents, tis true, when Children are young, they may chastise them without other witness, than themselves, and yet the children are to give them reverence. And 'tis presumed that natural affection will prevail so far with them, that they will not punish them too much. For all experience tells us (almost to the los of Education) they * punish them too little, even when there is cause. Yet when Children are grown up, and come to some full use of their own Reason, the Apostles Rule is † Colof. 3. Parents, provoke not your Children. And if the Apostle prevail not with froward Parents, there's a Magistrate, and a Law to relieve even a son against || unnatural Parents: as it was in the Case of T. Manlius against his over-imperious Father. And an express Law there was among the Jews, * Deut. 21. when Children were grown up and fell into great extremities, that the Parents should then bring them to the Magistrate, and not be too busie in such cases with their own Power. So suppose Rome be a Prince, yet her Subjects must be try'd by Gods Law, the Scripture: and suppose her a Mother; yet there is, or ought to be Remedy against her for her Children that are grown up, if she forget all good Nature, and turn Stepdame to them.

Well; the Reason why the Jesuit asked the Question, Quo N U M. 3. Justice? Who should be Judge? He says was this; Because there's no equity in it, that the Protestants should be Judges in

* Εστι δὲ ἀρχὴ φύλακες τῆς δικαιολογίας;
οὐ γάρ τὸ δικαίων; καὶ τὸ τοπεῖον, Arist. Eth.
c. 6.

† Minni Jura quoque gliscat Potestas,
nec utendum Imperio, ubi Legibus duci possit. Tacit. L. 3. Annal.

|| Heb. 12. 9.

Accuser, or Witness

* God used Samuel as a Messenger against Eli for his over-much indulgence to his sons, 1 Sam. 3. 13. And yet Samuel himself committed the very same fault concerning his own sons, 1 Sam. 8. 3. 5. And this Indulgence occasioned the Change of the Civil Government, as the former was the los of the Priesthood.

† Colof. 3. 21.

|| Criminis ei Tribunus inter carera datatur, quod filium iugum nullius proprium compertum, extorrem urbe, domo, penitentibus, foro, luce, congreffis aequalium prohibetur, in opus servile, propè in carcerem, atque in ergastulum dederit. Liv. dec. 1. 7.

* Deut. 21. 19.

A.C.P. 37. in their own Cause. But now upon more Deliberation A.C. tells us (as if he knew the Jesuit's mind as well as himself, as sure I think he doth) *That the Jesuit directed this Question chiefly against that speech of mine, That there were Errors in Doctrine of Faith, and that in the General Church, as the Jesuit understood my meaning.* The Jesuit here took my Meaning right. For I confess I said there were *Errors in Doctrine*, and dangerous ones too, in the *Church of Rome*. I said likewise, that when the *General Church* could not, or would not *Reform* such, it was lawful for *Particular Churches* to *Reform* themselves. But then I added, *That the General Church* (not *universally* taken, but in these *Western parts*) *fell into those Errors*, *being swayed in these latter Ages by the predominant Power of the Church of Rome*, under whose *Government* it was *for the most part forced*. And all men of understanding know how oft, and how easily an *Over-potent Member* carries the whole with it, in any *Body*, *Natural*, *Politick*, or *Ecclesiastical*.

Nu. M. 4.
A.C.P. 37.

* Art. 19.

Yea but A.C. tells us, *That never any Competent Judge did so censure the Church; And indeed, that no Power on Earth, or in Hell it self, can so far prevail against the General Church, as to make it err generally in any one Point of Divine Truth, and much less to teach any thing by its full Authority to be a Matter of Faith, which is contrary to Divine Truth expressed, or involved in Scriptures rightly understood.* And that therefore *no Reformation of Faith can be needful in the General Church, but only in Particular Churches.* And for proof of this he cites S. Mat. 16. and 28. S. Luk. 22. S. John 14. and 16. In this troublesome and quarrelling Age, I am most unwilling to meddle with the Erring of the Church in general. The Church of England is content to pass that over. And though * She tells us, *That the Church of Rome hath Erred even in matters of Faith; yet of the Erring of the Church in general She is modestly silent.* But since A.C. will needs have it, *That the whole Church did never generally Err in any one Point of Faith, he should do well to Distinguish*, before he be so peremptory. For if he mean no more than *that the whole Universal Church of Christ cannot universally Err in any one Point of Faith simply necessary to all mens salvation*, he fights against no *Adversary*, that I know, but his own Fiction. For the most

† Learned Protestants grant it. But if he mean, that the whole Church cannot Err in any one Point of *Divine Truth in general*, which though by sundry Consequences deduced from the *Principles*, is yet made a *Point of Faith*, and may prove dangerous to the *Salvation* of some, which believe it, and

† *Si demus errare non posse Ecclesiam in rebus ad salutem necessariis, hic sensus noster est: Id est hoc esse, quia abdicates omni sua Sapientia, & Spiritu Sancto doceris per Verbum Dei patitur. Calv. L. 4. Inst. c. 8. §. 13. And this also is our sensus. Vide sup. §. 21. Nu. 5.*

and practise after it, (as his Words seem to import) especially, if in these the *Church* shall presume to determine without her proper Guide, the *Scripture*, as * *Bellarmino* says,

She may, and yet not Err. Then perhaps it may be said, and without any wrong to the *Catholick Church*, that the *Whole Militant Church* hath erred in such a Point of *Divine Truth and of Faith*. Nay, *A.C.* confesses ex-

* *Nostra sententia est, Ecclesiam absoluē non posse errare, nec in rebus absoluē necessariis, nec in aliis que credenda vel facienda nobis proponit, fave habeantur expresi in Scripturis, sive non, Bellar. L. 3. de Eccl. Mil. c. 14. § 5. A. C. p. 58.*

presly in his very next Words, *That the Whole Church may at some time not know all Divine Truths, which afterwards it may learn by study of Scripture, and otherwise*. So then in *A.C.*'s Judgment, the *Whole Militant Church* may at some time not know all Divine Truths. Now that which knows not all, must be ignorant of some; and that which is ignorant of some, may possibly err in one Point or other: The rather, because he confesses the knowledge of it must be got by *Learning*; and *Learners* may mistake and err; especially where the *Lesson* is Divine Truth out of *Scripture*, out of *Difficult Scripture*. For were it of plain and easie *Scripture* that he speaks, the *Whole Church* could not at any time be without the knowledge of it. And for ought I yet fee, the *Whole Church Militant* hath no greater Warrant against *Not erring in*, than against *Not knowing of* the Points of Divine Truth. For in *St. John* 16. There is as large a Promise to the *Church* of knowing all Points of Divine Truth, as *A.C.* or any *Jesuit* can produce for Her *Not erring* in any. And if She may be ignorant, or mistaken, in learning of any Point of Divine Truth: Doubtless in that state of Ignorance she may both Err, and teach her Error, yea and teach that to be *Divine Truth*, which is not: Nay, perhaps teach that as a *Matter of Divine Truth*, which is contrary to *Divine Truth*; Always provided it be not in any Point simply Fundamental, of which the *Whole Catholick Church* cannot be Ignorant, and in which it cannot Err, as hath * before been proved.

S. John 16. 15.

As for the Places of *Scripture* which *A.C.* cites to prove that *NU M. 5.* the *Whole Church* cannot Err *Generally* in any one Point of *Dvine Truth*, be it Fundamental or not, they are known Places all of them, and are alledged by *A.C.* three several times in this short Tract, and to three several purposes. Here, to prove, That the *Universal Church* cannot Err. Before this, to prove, *A.C. p. 57.* that the *Tradition of the present Church* cannot Err. After this to prove, that the *Pope* cannot Err. He should have done *A.C. p. 58. & 73.* well to have added these Places a fourth time, to prove that *General Councils* cannot Err. For so doth both * *Stapleton* and * *Stapl. Relect.* † *Bellarmino*. Sure *A.C.* and his Fellows are hard driven, when they must fly to the same Places for such different purposes. For a *Pope* may Err, where a *Council* doth not; and a *General Council* may Err, where the *Catholick Church* cannot. And therefore

* *S. 21. N. 5.*

NU M. 5.

A.C. p. 57.

A.C. p. 57.

A.C. p. 57.

A.C. p. 58. &

A.C. p. 73.

therefore it is not likely that these Places should serve alike for all. The first Place is Saint Matthew 16. There Christ told Saint Peter, and we believe it most assuredly, *That Hell-Gates shall never be able to prevail against his Church*. But that is, That they shall not prevail to make the *Church Catholick Apostatize*, and fall quite away from Christ, or Err in *Absolute Fundamentals*, which amounts to as much. But the Promise reaches not to this, that the Church shall never Err, no not in the lightest matters of *Faith*. For it will not follow: Hell-Gates shall not prevail against the Church; Therefore *Hellish Devils* shall not tempt, or assault, and batter it. And thus Saint * Augustine understood the Place. *It may fight* (yea and be wounded too) *but it cannot be wholly overcome*. And Bel-larmine himself applies it to prove, † *That the Visible Church of Christ cannot deficere*, Err so, as quite to fall away. Therefore in his Judgment, this is a true, and a safe Sense of this Text of Scripture. But as for not Erring at all, *in any Point of Divine Truth*, and so making the Church absolutely *Infallible*, that's neither a true, nor a safe Sense of this Scripture. And 'tis very remarkable, that whereas this *Text* hath been so much beaten upon by Writers of all sorts, there is no *one Father of the Church* for twelve hundred years after Christ (the *Counterfeit or Partial Decretals* of some *Popes* excepted) that ever concluded the *Infallibility* of the Church out of this *Place*: but her *Non-deficiency*, that hath been, and is justly deduced hence. And here I challenge A.C. and all that Party to shew the Contrary if they can. The next Place of Scripture is Saint Matthew 28. 21. *The Promise of Christ that he will be with them to the end of the World*.

* S. Hil. in Psal. 124. Prosp. L. 2. de vocat. Gent. c. 2.

Leo Ser. 2. de Refur. Dom. c. 3. & Ep.

31. Isidor. in Jo. 12.

† In omnibus que Ministris suis commisit exequenda, S. Leo, Epist. 91. c. 2.

But this in the general Voice of the * *Fathers of the Church* is a Promise of *Assistance and Protection*, not of an *Infallibility* of the *Church*. And † Pope Leo himself enlarges this *Prefence and Providence* of Christ to all those things, which

he committed to the Execution of his Ministers. But no word of *Infallibility* is to be found there. And indeed since *Christ*, according to his Promise, is *present* with his *Ministers* in all these things, and that one and a Chief of these *All*, is the Preaching of his Word to the People; It must follow, That *Christ* should be *present* with *all his Ministers* that Preach his Word, to make them *Infallible*; which daily Expe-

S. Luke 22.32. rience tells us, is not so. The third Place urged by A.C. is St. Luke 22.. Where the *Prayer* of Christ will effect no more than his *Promise* hath performed; neither of them implying an *Infallibility* for, or in the *Church* against, *all Errors* whatsoever. And this almost *all his own side* confess is spoken either of St. Peter's Person only, or of him and his *Successors*

* both

* both. Of the Church it is not spoken, and therefore cannot prove an *Unerring Power* in it. For how can that Place prove, the Church cannot Err, which speaks not at all of the Church? And 'tis observable too, that when the *Divines of Paris* Expounded this Place, That Christ here prayed for St. Peter, as he represented the *Whole Catholick Church*; and obtained for it, that the Faith of the Catholick Church, *nunquam deficeret*, should never *so err*, as *quite to fall away*; † *Bellarmino* is so stiff for the *Pope*, that he says expressly, *This Exposition of the Parisians is false*, and that this Text cannot be meant of the *Catholick Church*. Not be meant of it? Then certainly it ought not to be alledged as Proof of it, as here it is by A.

C. The fourth Place named by A. C. is St. John 14. And the A.C. p. 37. consequent Place to it, St. John 16. These Places contain another Joh. 14. 16, 17. Promise of Christ, concerning the Coming of the *Holy Ghost*. Joh. 16. 13. Thus: *That the Comforter shall abide with them for ever. That this Comforter is the Spirit of Truth. And, That this Spirit of Truth will lead them into all Truth.* Now this *Promise*, as it is applied to the Church, consisting of all Believers which are, and have been, since Christ appeared in the Fleh, including the Apostles, is † *Absolute*, and without any *Restriction*. For the *Holy Ghost* did lead them *into all Truth*; so that no *Error* was to be found in *that Church*. But, as it is applicable to the *whole Church* Militant, in all succeeding Times, so the *Promise* was made with a *Limitation*; || namely, that the *Blessed Spirit* should abide with the Church for ever, and *lead it into all Truth*; but not simply into all *Curious Truth*, no not in or about the *Faith*; but into all *Truth necessary to Salvation*. And against this *Truth* the *Whole Catholick Church* cannot err, keeping her self to the Direction of the Scripture, as Christ hath appointed her. For in this very Place where the *Promise* is made, That the *Holy Ghost shall teach you all things*, 'tis added, that *He shall bring all things to their Remembrance*. What? Simply, all things? No: But all things which Christ had told them; St. John 14. So there is a Joh. 14. 26. Limitation put upon the Words by Christ himself. And if the Church will not err, it must not ravel Curiously into *Unnecessary Truths*, which are out of the *Promise*; nor follow any other *Guide* than the *Doctrine* which Christ hath left behind him, to govern it. For if it will come to the *End*, it must keep in the *Way*. And Christ, who promised the Spirit should *lead*, hath no where promised, that it shall *follow* its Leader *into all Truth*; and, at least, not *Infallibly*, unless you will *Limit*, as before.

* Bellarm. L. 4. de Rom. Pont. c. 3.
§. Est igitur tertia. He understood
the place of both St. Peter and his Sub-
cellors.

† *Quae Expositio falsa est, Primo quia,*
&c. Bellarm. ibid. §. 2. And he says,
'tis false, because the *Parisians* expoun-
ded it of the Church only. *Volant enim pro sola Ecclesia esse oratum*, Ibid.
§. 1.

† Field, L. 4.
de Eccles. c. 2.
free from all
Error and Ig-
norance of Di-
vine Things.

|| And Theodorus proceeds farther, and says, *Neque divini Prophetae, neque mirabiles Apostoli omnia praesciverunt. Quaecunque enim expediebant, ea illis significavit gratia Spiritus.* Theod. in
1 Tim. 3. v. 14, 15.

of these places can make good A. C's Assertion, *That the whole Church cannot err Generally in any one Point of Divine Truth.* In

* §. 21. Num. 5. *Absolute Foundations* * She cannot : In *Deductions* and *Superstructures* She may.

NUM. 6. Now, to all that I have said concerning the *Right which Particular Churches have to Reform themselves, when the General Church cannot for Impediments, or will not for Negligence*, which I have proved at large * before ; all the Answer that A. C. gives, is, First, *Quo Judice?* Who shall be Judge ? And that shall be the *Scripture*, and the * *Primitive Church*. And by the *Rules* of the one, and to the *Integrity* of the other, both in *Faith* and *Manners*, any Particular porteret in Church may safely Reform it self.

* §. 24. Num. 1, 2, &c. A. C. p. 57. *Antiquissimas recurrere Ecclesias in quibus Apostoli conversari sunt, & ab iis de presenti Quæstione sumere quod certum & liquidum est? Quid autem si neque Apostoli quidem Scripturas reliquissent nobis, nonne oportebat Ordinem sequi Traditionis?* &c. Irenæus L. 8. advers. Heres. c. 4.

NUM. 7. Secondly, *That no Reformation in Faith can be needful in the General Church, but only in Particular Churches. In which Case also (he faith) Particular Churches may not take upon them to Judg and Condemn others of Errors in Faith.* Well, how far forth *Reformation*, even of *Faith*, may be necessary in the General Church, I have expressed * already. And for Particular

A. C. p. 58. *Churches*, I do not say, that they must take upon them to Judg or Condemn others of Error in Faith. That which I say, is, They may Reform themselves. Now I hope, to Reform themselves, and to Condemn others, are two different Works ; unless it fall out so, that by Reforming themselves, they do, by Consequence, Condemn any other, that is guilty in that Point, in which they Reform themselves : And so far to Judg and Condemn others, is not only lawful, but necessary. A Man that lives Religiously, doth not by and by sit in Judgment, and Condemn with his Mouth all Prophane Livers : But yet, while he is silent, his very Life Condemns them. And I hope, in this way of *Judicature*, A. C. dares not say, 'tis unlawful for a particular Church, or Man, to Condemn another. And farther ; Whatsoever A. C. can say to the contrary, there are divers Cases, where *Heresies* are known, and notorious, in which it will be hard to say (as he doth) That one Particular Church must not Judg or Condemn another ; so far forth, at least, as to abhor, and protest against, the *Heresie* of it.

NUM. 8. Thirdly, if one Particular Church may not Judg or Condemn another, what must then be done, where Particulars need Reformation ? What ? Why then A. C. tells us, *That Particular Churches must, in that Case (as Irenæus intimateth) have Recourse to the Church of Rome, which hath more powerful Principality,*

and

and to * her Bishop, who is chief Pastor of the whole Church, as being St. Peter's Successor, to whom Christ promised the Keys, St. Mat. 16. for whom he prayed, that his Faith might not fail, St. Luke 22. And whom he charged to feed and govern the whole Flock, St. John 21. And this (A. C. tells us) he shall never refuse to do in such sort, as that this Neglect shall be a Just Cause for any Particular Man, or Church, under Pretence of Reformation in Manners, or Faith; to make a Schism, or Separation from the Whole General Church.

Well; First, you see where A. C. would have us. If any Particular Churches differ in Points of Divine Truth, they must not Judge, or Condemn each other (faith he.) No, take heed of that in any case; That's the Office of the Universal Church. And yet he will have it, That Rome, which is but a Particular Church, must and ought to Judge all other Particulars.

Secondly, He tells us, this is so; Because the Church of Rome hath more Powerful Principality, than other Particular Churches; and that her Bishop is Pastor of the whole Church. To this I answer, That it is most true indeed, the Church of Rome hath had, and hath yet, more Powerful Principality, than any other Particular Church: But She hath not this Power from Christ. The Roman Patriarch, by Ecclesiastical Constitutions, might, perhaps, have a Primacy of Order: But for Principality of Power, the

* Apostles were as even, as equal, as the * Apostles were before them. The Truth is, this more Powerful Principality the Roman Bishops † got under the Emperors, after they became Christians; and they used the matter so, that they grew big enough to oppose; nay, to depose the Emperors, by the same Power which they had given them. And after this, other Particular Churches, especially here in the West, submitted themselves to them, for Succour and Protection's sake. And this was one main Cause which swelled Rome into this more Powerful Principality; and not any Right given by Christ, to make that || Prelate, Pastor of the whole Church. I know Bellarmine makes much ado about it, and will needs fetch it out of * St. Augustine; who says, indeed, That in the Church of Rome there did always flourish believed by me. For St. Cyprian hath told me long since, that Episcopatus unus est (for as much as belongs to the Calling) as well as Apostolatus, L. de simp. Prælato.

* And after, he saith, p. 58. That the Bishop of Rome is, and ought to be, the Judge of particular Churches in this Case.

NUM. 9.

NUM. 10.

* Summa Potestas Ecclesiastica non est data solum Petro, sed etiam aliis Apostolis. Omnes enim poterant dicere illud S. Pauli: Sollicitudo omnium Ecclesiasticorum, Sc. 2 Cor. 11. 28. Bellarm. L. 1. de Rom. Pont. c. 9. §. Respondeo Pontificatum. Where then is the difference between St. Peter, and the rest? In this, saith Bellarmine, Ibid. Quia haec Potestas data est Petro, ut Ordinario Pastori, cui perpetuo succediretur; Aliis vero tanquam Delegatis, quibus non succederetur. This is handily said, to Men easie of Belief. But that the Highest Power Ecclesiastical, confessed to be given to the other Apostles, as well as to St. Peter, was given to St. Peter only, as to an Ordinary Pastor, whose Successors should have the same Power, which the Successors of the rest should not have, can never be proved out of Scripture. Nay (I will give them their own Latitude) it can never be proved by any Tradition of the whole Catholick Church. And till it be proved, Bellarmine's handsome Expression cannot be

† §. 23. Num. 12.

|| Lib. 1. de Rom. Pont. c. 9. §. Augustinus Epistola.

§. Aug. Epist. 162. In Romana Ecclesiâ semper Apostolice Cathedra viguit Principatus.

the Principality of an Apostolick Chair: Or, if you will, the Apostolick Chair, in Relation to the West and South parts of the Church, all the other four Apostolick Chairs being in the East. Now this no Man denies, that understands the state and story

* *Quia Opinio invaluit fundatam esse
hanc Ecclesiam a S. Petro Itaq; in Oc-
cidente Sedes Apostolica Honora causa
vocabatur. Calv. L.4.c.6.§.16.*

† *Princeps Ecclesie. S. Hilar. I.8.de Trin.
Prin. And he speaks of a Bishop in gene-
ral. Greg. Nazianz. Orat. 17. Ascributur
Episcopo domus sua, &c. &c. Imperium,
Thronus, & Principatus ad
regimen Animatum. Et totum dpxg,
hujusmodi Imperium. And he also speaks
of a Bishop. Greg. Nazianz. Orat. 20. Nor
were there any Titles of pride in Bi-
shops then. For S. Greg. Nazianzen who
challenges these Titles to himself, Orat.
17. was so devout, so mild, and so humble,
that rather than the Peace of the Church
should be broken, he freely resigned the
Great Patriarchate of Constantinople,
and retired; and this in the First Coun-
cil of Constantinople, and the Second
General.*

of the Church. And * *Calvin confesses it* expressly. Nor is the Word *Principatus* so great, nor were the *Bishops* of those times so little, as that *Principes* and *Principatus* are not commonly given them, both by the † *Greek* and the *Latin* Fathers of this great and Learnedst Age of the Church, made up of the fourth and fifth hundred years; always understanding *Principatus* of their *Spirituall Power*, and within the Limits of their several *Jurisdictions*, which perhaps now and then they did occasionally exceed. And there is not one Word in *S. Augustine*, *That this Principality of the Apostolick Chair in the Church of Rome was then, or ought to be now exercised over the whole Church of Christ*, as *Bellarmino* insinuates there, and as *A.C.* would have it here. And to prove that *S. Augustine* did not intend by *Princi-*

patus here to give the *Roman Bishop* any *Power* out of his own *Limits* (which God knows were far short of the whole Church) I shall make it most manifest out of the very same Epistle. For afterwards (*saint S. Augustine*) when the Pertinacy of the *Donatists* could not be restrained by the *African Bishops* only,

|| *they gave them leave to be heard by forein Bishops.* And after that he hath these Words: * *And yet peradventure Mel-
ciades the Bishop of the Roman Church,
with his Colleagues, the Transmarine Bi-
shops, non debuit, ought not to usurp to
himself this Judgment which was determi-
ned by seventy African Bishops, Tigilitanus
sitting Primate. And what will you say, if
he did not usurp this Power? For the Em-
peror being desired, sent Bishops Judges,*

¶ *Pergant ad Fratres & Collegas no-
stros transmarinorum Ecclesiarum E-
pisopos, &c. S. Aug. Ep. 162.*

* *An forte non debuit Romane Ecclesie
Melciades Episcopus cum Collegis trans-
marinis Episcopis illud sibi usurpare ju-
dicium quod ab Afris septuaginta, ubi
Primus Tigilitanus presedit, fuerit ter-
minatum? Quid quod ne ipse usurpavit;
Rogatus quippe Imperator. Judices mi-
lit Episcopos, qui cum eis federent, & de
sota illa Causa, quod justum videretur,
statuerent, &c. S. Aug. Ibid.*

*which should sit with him and determine what was just upon
the whole Cause.* In which Passage there are very many things *Observable*. As first, that the *Roman Prelate* came not in, till there was *Leave* for them to go to *Transmarine Bishops*. Secondly, that if the *Pope* had come in without this *Leave*, it had been an *Usurpation*. Thirdly, that when he did thus come in, not by his own Proper Authority, but by *Leave*, there were other *Bishops* made *Judges* with him. Fourthly, that

that these other Bishops were appointed, and sent by the Emperor and his Power; that which the Pope will least of all endure. Lastly, lest the Pope and his Adherents shou'd say this was an

Usurpation in the Emperor, * S. Aug. tells us a little before, in the same Epistle still, that *this doth chiefly belong ad Curam ejus, to the Emperors Care and Charge, and that*

* *Ad cuius Curam, de quā rationē
Deo redditurus est, res illa maximē per-*
tinebat S. Aug. Epist. 162.

He is to give an Account to God for it. And Melciades did sit and Judge the Business with all Christian Prudence and Moderation. So at this time the *Roman Prelate* was not received as *Pastor of the whole Church*, say A. C. what he please. Nor had he any *Supremacy* over the other *Patriarchs*: And for this, were all other *Records of Antiquity* silent, the *Civil Law* is proof enough, (And that's a Monument of the *Primitive Church*.)

The *Text* there is, † *A Patriarchā non datur Appellatio.* From a *Patriarch* there lies no *Appeal*. No *Appeal*. Therefore every *Patriarch* was alike Supreme in his own *Patriarchate*. Therefore the *Pope* then had no *Supremacy* over the *whole Church*. Therefore certainly not then received as *Universal Pastor*. And S. *Gregory* himself speaking of *Appeals*, and expressly citing the *Laws* themselves, says plainly, * *That the Patriarch is to put a final end to those Causes, which come before him by Appeal from Bishops and Archbishops*: But then he adds

† *That where there is nor Metropolitan, nor Patriarch of that Diocese, there they are to have recourse to the See Apostolick, as being the Head of all Churches.* Where first this implies plainly, That if there be a *Metropolitan*, or a *Patriarch* in those Churches, his *Judgment* is *final*;

and there ought to be no *Appeal to Rome*. Secondly, 'Tis as plain, That in those Ancient times of the Church-Government, *Britain* was never subject to the *See of Rome*. For it was one of the || *Six Dioceses of the West Empire*, and had a *Primate* of its own:

Nay, * *John Capgrave*, one of your own, and Learned for those times, and long before him *William of Malmesbury* tell us, that *Pope Urban the second*, at the Council held at *Bari* in *Apulia*, accounted my Worthy Predecessor *S. Anselm*, as his own *Compeer*, and said he was the *Apostolick*, and *Patriarch of the other World*. (So he then termed *this Island*.) Now the *Britains* having a *Primate* of their own (which is

† *Nam contra horum Antistitum (de Patriarchis loquitur) Sententia, non esse locum Appellationis à Majoribus nostris constitutum est. Cod. L. 1. Tit. 4. L. 29. ex editione Gothofredi. Si non rara habuerit uraque Pars, que Judicata fusa, tunc Beatisimus Patriarcha Dioecos eius, inter eos audiat. Sc. Nulla parte ejus Sententiae contradicere valente. Auben. Collat. 9. Tit. 15. c. 22.*

* *Et ille (scilicet Patriarcha) secundum Canones, & Leges praebeat finem. And there he cites the Novel its self. S. Greg. L. 11. Indict. 2. Epist. 54.*

† *Si dictum fuerit, quod nec Metropolitanum habeat, nec Patriarcham dicendum est, quod à Sede Apostolica, que omnium Ecclesiarum Caput est, causa audienda est. Sc. S. Greg. Ibid.*

|| *Noribus Provinciarum Occidentali- um, per Guidum Paucirobum. l. 2. c. 48.*

* *Hunc cunctis Liberalium Artium disciplinis eruditum pro Magistro teneamus, & quasi Comparam, velut alterius Orbis Apostolicum & Patriarcham. Sc. Jo. Capgravius de Vitis Sanctorum, in vita S. Auseimi. Et Guil. Malmesburiensis, de Gestis Pontificum Anglorum. p. 223. Edit. Francof. 1603.*

greater

* *Ibi (Cantuarie id est) prima Sedes Archiepiscopi habetur, qui est senior Anglie Primas & Patriarcha. Guili. Malmesburiensis in Prolog. Lib. 1. de Ge-
sis Pontificum Anglorum, p. 193.*

greater than a *Metropolitan*) yea a * *Patriarch*, if you will, He could not be *Appealed from*, to *Rome*, by *S. Gregory's* own *Doctrine*. Thirdly, it will be hard for any Man to prove, there were any Church-

es then in the World, which were not under some either *Patriarch*, or *Metropolitan*. Fourthly, if any such were, 'tis *gratis dictum*, and impossible to be proved, that all such Churches, wherever seated in the World, were obliged to depend on *Rome*. For manifest it is, that the *Bishops* which were *Ordained* in places without the *Limits of the Roman Empire* (which

* *Præterea & qui sunt in rois Barbarorum, in Barbaco, Episcopi a San-
ctissimo Thro- Discourse.*

*ne Constantinopolitana Ecclesiæ Ordinentur. Codex Canonum Ecclesiæ universæ, Can. 206. And Justel-
lus proves it there at large, that by *in Barbarico*, in that Canon, is meant *In Solo Barbarorum.**

Annot. Ibid.

NUM. II. And since I am thus fallen upon the *Church of Africk*, I shall borrow another Reason from the Practice of that Church, why by *Principatus*, *S. Augustine* neither did, nor could mean any *Principality of the Church*, or *Bishop of Rome* over the Whole Church of Christ. For as the Acts of Councils and Stories go, the *African Prelates* finding that all succeeding *Popes* were not of *Melciades* his Temper, set themselves to assert their own Liberties and held it out stoutly against *Zozimus*, • *Boniface the first*, and *Cælestine the first*, who were successively *Popes of Rome*. At last it was concluded in the *sixth Council of Carthage* (wherein were assembled two hundred and seventeen *Bishops*, of which *S. Augustine* himself was one) that they would not give way to such a manifest Incroachment upon their *Rights and Liberties*; and thereupon gave present Notice to *Pope Cælestine* to forbear sending his Officers amongst

* *Ne fiumosum tybum seculi in Eccle-
siam Christi videatur inducere, Sc. E-
pist. Concil. Afric. ad Papam Cœlesti-
num Primum. Apud Nicolin. Tom. 1.
Concil. p. 844.*

them, * *lest he should seem to induce the
swelling Pride of the World into the Church
of Christ*. And this is said to have amounted into a formal Separation from the *Church of Rome*, and to have continued

for the space of somewhat more than one hundred years. Now that such a Separation there was of the *African Church* from *Rome*, and a Reconciliation after, stands upon the Credit and Authority of two publick Instruments, extant both among the

† *Epist. Boni-
facis 2. apud
Nicol. Tom. 2.* Second, in whose time the Reconciliation to *Rome* is said to be *Concil. p. 544.* made by *Eulalius* then *Bishop of Carthage*, but the Separation

in

Instigante Diabolo, by the Temptation of the Devil. The other is an * *Exemplar Precum*, or Copy of the *Petition* of the same *Eulalius*, in which he damns and curses all those his Predecessors which went against the *Church of Rome*. Amongst

* Exemp. Pre-cum apud Ni-colin. Ibid. p. 325.

which, *Eulalius* must needs curse St. *Augustine*: And Pope *Boniface* accepting this *Submission*, must acknowledg, that St. *Augustine*, and the rest of that Council, deserved this Curse, and died under it, as violating *Rectæ Fidei Regulam*, the Rule of the Right Faith (so the *Exemplar Precum* begins) by refusing the Pope's Authority. I will not deny, but that there are divers Reasons given by the *Learned Romanists*, and *Reformed Writers*, for and against the *Truth* and *Authority* of both these *Instruments*. But because this is too long to be examined here, I will say but this, and then make my use of it to my present Purpose ; giving the *Church of Rome* free leave to acknowledg these *Instruments* to be true or false, as they please. *That which I shall say, is this* : These *Instruments* are let stand in all *Editions* of the *Councils*, and *Epistles Decretal*. As for Example, in the Old Edition by *Isidore*, Anno 1524. And in another Old Edition of them, Printed, Anno 1530. And in that which was published by *P. Crabbe*, Anno 1538. And in the Edition of *Valentinus Joverius*, Anno 1555. And in that by *Surius*, Anno 1567. And in the Edition at *Venice*, by *Nicolinus*, Anno 1585. And in all of these, without any Note, or Censure upon them. And they are in the Edition of *Binius* too, Anno 1618. But there's a Censure upon them, to keep a quarter, it may be, with † *Baronius*, who was the first (I think) that ever quarrelled them, and he doth it tartly. And since,

† Baron. An-nal. An.ad 49. Num. 93,94.

¶ *Bellarmino* follows the same way, but more doubtfully. *This is that which I had to say*. And the Use which I shall make of these *Instruments*, whether they be true or false, is this : They are either true, or

¶ Valde mibi illæ Epistole suspecte sunt, Bellar. L. 2. de Rom. Pont. c. 23. §. Re-spondeo primum. Sed si forte illæ E-pistole vere sunt, mibi enim affirmo, Sc. Ibid. §. ult.

false ; that is of necessity. If they be false, then *Boniface* the Second, and his Accomplices at *Rome*, or some for them, are notorious *Forgers*, and that of *Records* of great Consequence concerning the Government and Peace of the whole *Church of Christ*, and to the perpetual Infamy of that See ; and all this foolishly, and to no purpose. For if there were no such Separation, as these *Records* mention, of the *African Churches* from the *Roman*, to what end should *Boniface*, or any other, counterfeit an Epistle of his own, and a Submission of *Eulalius* ? On the other side ; If these *Instruments* be true (as the sixth *Council of Carthage*, against all other Arguments, makes me incline to believe they are, in Substance at least, though perhaps not

not in all Circumstances) then 'tis manifest, that the *Church of Africk* separated from the *Church of Rome*: That this Separation continued above one hundred Years: That the *Church of Africk* made this Separation in a *National Council* of their own, which had in it *two hundred and seventeen Bishops*: That this *Separation* was made (for ought appears) only because they at *Rome*

* And so the Council of *Carthage* sent word to Pope *Cælestinus* plainly, that in admitting such Appeals, he brake the Decrees of the Council of *Nice*. *Epist. Concil. Africa. ad Cælestiniūm*, c. 105. *Apud Nicolin. Tom. 1. Concil. p. 844.*

time of this *Separation*: That if this *Separation* were not just, but a *Schism*, then

† *Planè ex Ecclesia Catholica albo Expungenda fuissent Sanctorum Africorum Martyrum Agmina, qui in persecuzione Vandalica pro Fide Catholica, &c. Baron. Anno 419. Num. 93. Et Binius. In Notis ad Epist. Bonifacii 2. ad Eulalium.*

* § 24. Num. 5. to cast off the *Pope's Usurpation* (as * She did) than it was for the *African Church* to separate; because then the *African Church*

† *Bellar. L. 2. de Rom. Pont. c. 25. §. 2.* excepted only against the *Pride of Rome* † in Case of *Appeals*; and two other *Canons* less material: But the *Church of England* excepts (besides this Grievance) against many *Corruptions in Doctrine*, belonging to the *Faith*, with which *Rome*, at that time of the *African Separation*, was not tainted. And I am out of all doubt, that St. *Augustine*, and those other *Famous Men* in their Generations, durst not thus have separated from *Rome*, had the *Pope* had that powerful Principality over the whole *Church of Christ*, and that by *Christ's own Ordinance*, and Institution, as *A.C.* pretends he had.

NUM. 12. I told you a little * before, that the *Popes* grew under the *Emperors*, till they had over-grown them. And now, lest *A.C.* should say, I speak it without Proof, I will give you a brief Touch of the *Church-story* in that behalf; and that from the beginning of the *Emperors becoming Christians*, to the Time of *Charles the Great*; which contains about *five hundred Years*. For so soon as the *Emperors* became Christian, the *Church* (which before was kept under by Persecutions) began to be put in better Order. For the Calling and Authority of *Bishops* over the Inferior Clergy, that was a thing of known use, and benefit, for Preservation of Unity and Peace in the *Church*. And so much

* § 25. Num.
10.

much * St. Jerome tells us. Though, being none himself, he was no great Friend to *Bishops*. And this was so settled in the Minds of Men, from the very *Infancy of the Christian Church*, as that it had not been, to that time, contradicted by any. So that then there was no Controversie about the *Calling*; all agreed upon that. The only difficulty was, to accommodate the *Places*, and *Precedencies* of Bishops among themselves, for the very Necessity of *Order* and *Government*. To do this, the most equal and impartial way was, *That as the Church is in the Commonwealth, not the Commonwealth in it* (as † Optatus tells us;) so the *Honours of the Church* should || follow the *Honours of the State*. And so it was insinuated, if not Ordered (as appears) by the Canons of the Councils of Chalcedon and Antioch. And this was the very Fountain of *Papal Greatness*, the Pope having his Residence in the great *Imperial City*. But *Precedency* is one thing, and *Authority* is another. It was thought fit therefore, though (as * St. Cyprian speaks) *Episcopatus unus est*, the *Calling* of a *Bishop* be one and the same, that yet among *Bishops* there shou'd be a certain *Subordination*, and *Subjection*. The *Empire* therefore being cast into several Divisions (which they then called *Dioceſſes*) every *Dioceſſe* contained several *Provinces*; every *Province* several *Bishopricks*. The *Chief* of the *Dioceſſe* (in that larger Sense) was called *Exarchus* and sometimes, a *Patriarch*. The *Chief* of a *Province*; a *Metropolitane*. Next, the *Bishops* in their several *Dioceſſes* (as we now use that Word.) Among *These* there was *Effectual Subjection* respectively, grounded upon *Canon*, and *Positive Law*, in their several *Quarters*: But over them, none at all. All the Difference there, was but *Honorary*, not *Authoritative*. If the Ambition of some particular Persons did attempt, now and then, to break these Bounds, it is no marvel: For no *Calling* can sanctifie all that have it. And *Socrates* tells us, That in this way the *Bishops* of *Alexandria* and *Rome* advanced themselves to a great height, *mej. & iequbores*, even beyond the Quality of *Bishops*. Now, upon View of *Story*, it will appear, that what Advantage accrued to *Alexandria*, was gotten by the Violence of *Theophilus*, *Patriarch* there: A Man of exceeding great Learning, and of no les Violence: And he made no little Advantage out of this, that the *Empress Eudoxia* used his Help for the Casting of St. *Chrysostome* out of *Constantinople*. But the *Roman Prelates* grew, by a steady and constant Watchfulness

* *Quod autem postea Unus electus est qui ceteris praeponeretur, in Schismatis remedium faciun est, ne uniusquisque ad se trahens Christi Ecclesiam rumperet. Nam & Alexandriae a Marco Evangelista Presbyteri semper unum ex se electum in excellentiori gradu collocatum, Episcopum nominabant, &c.* S. Hieron. in Epist. ad Evagrium. So, even according to St. Jerome, Bishops had a very ancient and honourable Descent in the Church, from St. Mark the Evangelist. And about the end of the same Epistle, he acknowledges it. *Traditionem eis Apostolicam*. Nay, more than so; He affirms plainly, That *Ubi non est Sacerdos, non est Ecclesia*. S. Hieron. advers. Luciferian. And in that place most manifest it is, that St. Jerome, by *Sacerdos*, means a Bishop: For he speaks *de Sacerdote qui potestatem habet Ordinandi*; which, in St. Jerome's own Judgment, no meer Priest had, but a Bishop only. S. Hieron. Epist. ad Evagrium. So, even with him, no Bishop, and no Church.

† *Non enim Rsp. est in Ecclesia: sed Ecclesia in Repub. Optat. L. 3.*

|| *Concil. Calced. Can. 9. & Act. 16.*

* *S. Cyprian. L. de Simp. Prælat.*

upon all Occasions, to increase the Honour of that See : *Interv. &c. l. 2. cap. 1.] posing, and * assuming to themselves to be Vindices Canonum (as Ut aiant sine se jacante efc. St. Gregory Nazianzen speaks) Defenders and Restorers of the Greg. Nazian. Canons of the Church ; which was a fair Pretence, and took extremely well. But yet the World took notice of this their Aim. sicut, p. 26.*

For in all Contestations betwixt the *East* and the *West*, which were not small, nor few, the *Western Bishops objected Levity to*

[†] *Orientalibus levitas, Occidentalibus arrogautia invicem obiecta est. Bilius Annor. in S. Gregor. Nazian. Vitam. Num. 153. Quid opus est Occidentali superciliosum ex Sancto Basil. &c.*

the Clergy and People of Rome, he accepted from the Emperor the Ratification of that Choice. Infomuch that, about the Year

* *Hoc, una fuit causa quare Pelagius iussu Principis Pontifex creatus fit, quin extra obsequium ab hoste urbem mutari quispiam non posset. &c. Postea itaque ad placandum Imperatorem Gregorius Diaconus, &c. Platina in vita Pelagi. 2. & Onuph. ibid.*

|| *Onuph. In Plat. in vita Bonif. 3.*

Universal Bishop. the Emperor, but

* *In hac ejus superbia quid aliud nisi propinquajam Antichristi esse tempora designatur. S. Greg. L. 4. Epist. 78.*

579. when all Italy was on fire with the *Lombards*, and * *Pelagius the Second* constrained, through the necessity of the Times, contrary to the Example of his *Predecessors*, to enter upon the *Popeedom* without the *Emperor's* leave : *St. Gregory*, then a Deacon, was shortly after sent on *Embassy* to excuse it. About this time brake out the Ambition of || *John, Patriarch of Constantinople*, affecting to be He was countenanced in this by *Mauricius* sowerly opposed by *Pelagius* and *St. Gregory*. Infomuch that * *St. Gregory* says plainly, *That this Pride of his shows, that the Times of Antichrist were near.* So as yet (and this was now upon the point of six hundred Years af-

ter Christ) there was no *Universal Bishop*, no one *Monarch* over the whole *Militant Church*. But *Mauricius* being deposed and impræthered by *Phocas*, *Phocas* conferred upon † *Boniface the Third* that

† It may be, very Honour, whieh two of his *Predecessors* had declaimed against, they will say, as || *Monstrous* and *Blasphemous*, if not *Antichristian*. Where, by the *St. Gregory* did not inveigh ag-

ainst the Thing, but the Person : That *John of Constantinople* should take that upon him, which belonged to the *Pope*. But it is manifest, by *St. Gregory's* own Text, that he speaks against the *Thing it self*; that neither the *Bishop of Rome*, nor any other, ought to take on him that Title. *Cura totius Ecclesie & Principatus S. Petro commissarius, & namen Universalis Apostolus non vocatur. S. Greg. L. 4. Epist. 76.* (Therefore neither is his Successor *Universal Bishop*). *Nunquid ego hic in re propria cansem ostendere? Nunquid specialem injuriam Vindico? Et non magis causam Omnipotenti Domini & Universalis Ecclesie defendere? Where he plainly denies that he speaks in his own Cause, or in the Cause of his See. Per Venerandem Chalcedonensem Synodum hoc Nomen Rom. Pontifici obiectum est, sed nullus enim unquam hoc singulariter Vocabulum assumpsit, nec uti confessio, ne dum provocatione aliquid dareant Unum, baxona debito Sacardones privarentur Universi, &c. Where he plainly says, the *Roman Bishop* rejected this Title. *Ibid.* And yet for all this, Pope *Gregory VII.* deliverit atone of his Dictates, in a Council held at *Rome*, about the Year 1076. *Quod solus Romanus Pontifex iure dicatur Universalis Baron. ad an. 1076. Num. 34. &c. 32.**

|| *Absit a Cordibus Christianorum Nomen istud Blasphemia. S. Greg. L. 4. Epist. 76. In isto scilicet vocabulo consentire, nihil est aliquid quam fidem perdere. S. Greg. L. 4. Epist. 83.*

way,

way either those two Popes, *Pelagius* and St. *Gregory* erred in this weighty Busines about an *Universal Bishop* over the whole Church; Or if they did not Err, *Boniface*, and the rest which after him took it upon them, were in their very *Predecessors Judgment*, *Antichristian*. But to proceed. * As yet *Vana tunc
babebatur
Cleri & Popu-
lis Eleccio, nisi
aut Imperato-
res, aut coruia
Exarchi con-
firmassent.*
Plat. in vita
Severini 1.

the Right of Election or Ratification of the Pope continued in the Emperor. But then the *Lombards* grew so great in *Italy*, and the *Empire* was so infested with *Saracens*; and such changes hapned in all Parts of the World, as that neither for the present, the *Homage of the Pope* was useful to the *Emperor*; nor the *Protection of the Emperor* available for the *Pope*. By this means the *Bishop of Rome* was left to play his own Game by himself. A thing which as it pleased him well enough; So both he, and his Successors made great Advantage by it. For being grown to that Eminence by the *Emperor*, and the greatness of that City and Place of his Abode, he found himself the more free, the greater the Tempest was, that beat upon the other: And then first, † *He set himself to alienate the hearts of the Italians from the Emperor*. Next he Opposed himself against him. And about the year seven hundred and ten, Pope Constantine the first did also first of all openly confront *Philippicus the Emperor* in defence of Images. As || *Onuphrius* tells us. After him * *Gregory the Second*, and the *Third* took up his Example, and did the like by *Leo Isaurus*. By this time the *Lombards* began to pinch very close, and to vex on all sides not *Italy* only, but *Rome* too. This drives the *Pope* to seek a new *Patron*. And very fitly he meets with *Charles Martel in France*, that Famous Warrior against the *Saracens*. * Him he implores in defence of the Church against the *Lombards*. This Address seems very advisedly taken, at least it proves very fortunate to them both. † *For in short time it dissolved the Kingdom of the Lombards in Italy*, which had then stood two hundred and four years, which was the *Popes Security*; And it brought the *Crown of France* into the house of *Charles*, and shortly after the *Western Empire*. And now began the *Pope* to be great indeed. For by the Bounty of || *Pipin Son of Charles*, that which was taken from the *Lombards* was given to the *Pope*. So that now of a *Bishop*, he became a *Temporal Prince*. But when *Charles the Great* had set up the

* *Quum Theophylactus Exarchus Imperatoris Italianam peterer, Milites Itali, veris ne quid mali ejus Adventus portenderet, quod superioribus temporibus ferè magis cum Pontificibus quam cum Imperatoribus sensisse interficere constituerant.* (And the Emperors own Governor was fain to be defended from the Emperor's own Soldiers by the *Pope's* Power, who had gotten Interest in them against their own Master.) Platina in vita Joh. 6. *Absimarus* was then *Emperor*.

|| *Primus omnium Rom. Pontificum Imperatori Greco Philippico in os resistere palam ausus est. Onuph. in Plat. in vita Constantini 1.*

* *Platina in vita Gregor. 2 & 3.*

* *Ut Laboranti Rome & Ecclesia primo quoque tempore auxilium ferret,* &c. Plat. in vita Greg. 3.

† *Quares semel inceptra cum Longobardici Regni excidio finita est. Onuph. in Plat. in vita Constantini Primi.*

Popes Security; And shortly after the *Western Empire*. And now began the *Pope* to

|| *Redditus itaque Romanis Exarchatus est, quicquid Padum & Apennimum interjacet,* &c. Plat. in vita Stephan. Secundi.

Western Empire, then he resumed the Ancient and Original Power of the *Emperor*, to govern the *Church*, to call *Councils*, to order *Papal Elections*. And this Power continued in his *Posteriority*. For this Right of the Emperor was in force and use in *Gregory the Seventh's* time,* Who was confirmed in the

Popedom by Henry the Fourth, whom he afterward deposed. And it might have continued longer, if the succeeding Emperors had had Abilities enough to secure, or vindicate their own Right.

But the Pope keeping a strong Council about him, and meeting with some Weak Princes, and they oftentimes distracted with great and dangerous Wars, grew stronger, till he got the better. So this is enough to shew how the Popes climed up by the Emperors, till they over-topped them; which is all I said before, and have now proved. And this was about the Year 1073. (For the whole *Popedom of Gregory the Seventh* was begun and ended within the *Reign of William the Conqueror*.) Yet was it carried in succeeding Times with great changes of Fortune, and different Succels. The Emperor sometimes plucking from the Pope; and the † Pope from the Emperor, winning and losing Ground, as their Spirits, Abilities, Aids, and Opportunities were; till at the last the Pope settled himself upon the Grounds laid by || *Gregory the Seventh*, in the great Power which he now uses in and over these Parts of the Christian World.

† *Multi deinceps fuerunt Imperatores Hen. similiores, quam Jul. Cæsari, quos subigere non fuit difficile, dum domi regnum omnium securi*, &c. Calv. L. 4. Inſtit. c. 11. §. 13.

|| For in a Synod at *Rome* about the year 1076. Pope *Gregory the Seventh* established certain brief Conclusions, twenty seven in number, upon which stands almost all the Greatness of the Papacy. These Conclusions are called *Dicitatus Papæ*. And they are reckoned up by *Baronius* in the year 1076. Num. 31, 32, &c. But whether this *Dictatorship* did now first invade the Church, I cannot certainly say. The chief of those Propositions follow here.

Quod solus Rom. Pontifex jure dicatur Universalis.

Quod solus Papæ pedes omnes Princeses desculpentur.

Quod licet illi Imperatores Deponere.

Quod nulla Synodus absque præcepto ejus debet Generalis vocari.

Quod nullum Capitulum, nullusque Liber Canonicus habeatur absque illius Authoritate.

Quod sententia illius à nullo debet retractari, & ipse omnium solus retractare potest.

Quod Rom. Ecclesia nunquam erravit nec in perpetuum, Scripturæ testante, errabit.

Quod Rom. Pontifex, si Canonice fuerit ordinatus, meritis B. Petri indubitanter efficitur Sanctus.

Quod à fidelitate Iniquorum subditos potest absolvere.

NUM. 13. Thirdly, A. C. knowing 'tis not enough to say this, That the Pope is Pastor of the whole Church, labors to prove it. And first he tells us, that *Irenæus* intimates so much; but he doth not tell us where. And he is much scanted of Ancient Proof, if *Irenæus* stand alone. Besides, *Irenæus* was a Bishop of the Gallicane Church, and a very unlikely man to Captivate the Liberty of that Church under the more powerful Principality of *Rome*. And how can we have better Evidence of his Judgment touching that Principality, than the Actions of his Life? When Pope *Victor* Excommunicated the *Arian Churches* &c.

* all

* all at a Blow, was not *Irenæus* the Chief Man that reprehended him for it? A very unmeet and undutiful thing, sure, it had been in *Irenæus*, in Deeds to tax him of Rashness and Inconsiderateness, whom, in Words, *A. C.* would have to be acknowledged by him, *The Supreme and Infallible Pastor of the Universal Church*. But the Place of *Irenæus*, which *A. C.* means (I think) is this, where he uses these Words indeed, but short of *A. C.*'s Sense of it: † *To this Church* (he speaks of *Rome*) propter potentiorum principalitatem, for the more powerful Principality of it, 'tis necessary that every Church, that is, the Faithful, undique, round about, should have Recourse. Should have Recourse, so *A. C.* translates it. And what doth this avail him? *A. C.* p. 58. Very great reason was there in *Irenæus* his time, that, upon any Difference arising in the Faith, *Omnis undique Fideles*, all the Faithful; or, if you will, all the Churches round about, should have Recourse, that is, Resort, to *Rome*, being the *Imperial City*; and so a Church of more powerful Principality, than any other, at that time, in those Parts of the World. Well; Will this exalt *Rome* to be the Head of the Church Universal? What if the *States* and *Policies* of the World be much changed since, and this Conveniency of *Resorting to Rome* be quite ceased? Then is not *Rome* devested of her more powerful Principality? But the meaning of *A. C.* is, We must so have Recourse to *Rome*, as to submit our Faith to hers: And then, not only in *Irenæus* his Time, but through all Times, reform ourselves by her Rule: That is, all the Faithful, not undique, round about; but ubique, every where, must agree with *Rome* in point of Faith. This he means, and *Rome* may thank him for it. But this *Irenæus* faith not, nor will his Words bear it; nor durst *A. C.* therefore, construe him so; but was content to smooth it over with this ambiguous Phrase, of having Recourse to *Rome*. Yet this is a Place as much stood upon by them, as any other in all Antiquity. And should I grant them their own Sense, That all the Faithful, every where, must agree with *Rome* (which I may give, but can never grant) yet were not this Saying any whit prejudicial to us now. For first, Here's a powerful Principality ascribed to the *Church of Rome*. And that no Man of Learning doubts, but the *Church of Rome* had within its own Patriarchate and Jurisdiction; and that was very large, containing || all the Provinces in the *Dioceſs of Italy* (in the old Sense of the Word *Dioceſs*:) Which Provinces, the *Lawyers*, and others, term *Suburbicarias*. There were ten of them: The three Islands, *Sicily*, *Corsica*, and *Sardinia*; and the other seven upon the firm Land of *Italy*. And this (I take it) is plain in *Ruffinus*. For he living shortly after the *Nicene Council*, as cil. *Ad. 22. 1.*

|| *Ed. Briewood.* of the Juſtice and Limits of the Patriarchs, in the time of the Nicene Council. he M.S.

* Euseb. L. 5.
c. 25.
† *Ad hanc Ecclesiam propter potentiorum Principalitatem, necesse est omnem convenire Ecclesiam;* i. e. eos qui sunt undique fideles: *In qua semper ab his qui sunt undique, conservata est ea que est ab Apostolis Traditio.*
Iren. L. 3. c. 3.

he did ; and being of Italy, as he was ; he might very well know the *Bounds* of that Patriarch's Jurisdiction, as it was then

practised : * And he says expressly, *That, according to the old Custom, the Roman Patriarch's Charge was confined within the Limits of the Suburbicarian Churches.* To avoid the force of this Testimony, † *Cardinal Perron* lays load upon *Ruffinus* : For he

* *Apud Alexandriam, ut in urbe Româ vetusta consuetudo servetur, ut ille Ægypti, ut hic Suburbicariorum Ecclesiarum solitudinem gerat.* Ruffin. L. 1. Eccl. Hist. c. 6.

† *Perron* L. 2. of his Reply, c. 6.

charges him with Passion, Ignorance, and Rashness. And one piece of his Ignorance is, That he hath ill translated the *Canon of the Council of Nice*. Now, be that as it may, I neither do, nor can approve his *Translation* of that Canon ; nor can it be easily proved, that he purposely intended a Translation. All that I urge is, that *Ruffinus* living in that Time and Place, was very like, well to know and understand the Limits and Bounds of that *Patriarchate of Rome*, in which he lived. Secondly, here is, That it had *Potentiorem*, a more powerful Principality than other *Churches* had. And that the *Protestants* grant too ; and that not only because the *Roman Prelate* was *Ordine primus*, first

in Order, and Degree, which some *One* must be, to avoid Confusion ; || But also, because the *Roman See* had won a great deal of Credit, and gained a great deal of Power to it self in Church-Affairs : Because while the Greek, yea, and the African *Churches* too,

¶ *Quia cum Orientales & Graecæ Ecclesiæ, & Africane etiam, multis inter se Opinionum dissensionibus tumultarentur, hec sedatior alia, & minus turbulentia fuerit.* Calv. L. 4. Instit. c. 6. §. 16.

were turbulent, and distract with many and dangerous Opinions, the *Church of Rome*, all that while, and a good while after, *Irenæus* too, was more calm and constant to the Truth. Thirdly, Here's a Necessity (say they) required, That every *Church*, that is, the Faithful, which are every where, agree with that *Church*. But what ? Simply with that *Church*, whatever it do, or believe ? No, nothing less. For *Irenæus* adds, *With that Church, in quâ, in which is conserved that Tradition which was delivered by the Apostles.* And God forbid but it should be necessary for all *Churches* ; and all the Faithful to agree with that *Ancient Apostolick Church*, in all those Things, in which it keeps to the *Doctrine and Discipline delivered by the Apostles*. In *Irenæus* his Time, it kept these better than any other *Church* ; and by this, in part, obtained *potentiorem Principalitatem*, a Greater Power than other *Churches* ; but not over all other *Churches*. And (as they understand *Irenæus*) a Necessity lay upon all other *Churches* to agree with this : But this Necessity was laid upon them by the *Then Integrity of the Christian Faith there professed, not by the Universality of the Roman Jurisdiction now challenged.* And let *Rome* reduce it self to the *Observation of Tradition Apostolick*, to which it then held, and I will say as *Irenæus* did ; *That it will be then necessary for every Church, and*

and for the Faithful every where to agree with it.. Lastly , let me Observe too, That *Irenæus* made no doubt, but that *Rome* might fall away from *Apostolical Tradition*, as well as other *Particular Churches* of great Name have done. For he does not say, *in quā servanda semper erit, sed in quā servata est*: Not in which Church the Doctrine delivered from the Apostles shall ever be entirely kept: That had been *home* indeed: But in which, by God's Grace and Mercy, it was to that time of *Irenæus* so kept and preserved. So we haye here in *Irenæus* his Judgment, the *Church of Rome* then *Entire*, but not *Infallible*. And endowed with a *more powerful Principality* than other Churches, but not with an *Universal Dominion* over all other Churches ; which is the *Thing in Question*.

But to this place of *Irenæus A. C.* joynts a Reason of his own. *N.U.M. 14.*

A. C. p. 38.

For he tells us the *Bishop of Rome* is *S. Peter's Successor*, and therefore to *Him* we must have Recourse. The *Fathers*, I deny not, ascribe very much to *S. Peter*: But 'tis to *S. Peter* in his own person. And among them, *Epiphanius* is as free, and as frequent in extolling *S. Peter*, as any of them : And yet did he never intend to give an *Absolute Principality to Rome in S. Peter's Right*. There is a *Noted Place in that Father*, where his words are these: *

* For the Lord himself made *S. Peter* the first of the Apostles , a firm Rock , upon which the Church of God is built , and the Gates of Hell shall not prevail against it , &c. For in him the Faith is made firm every way , who received the Key of Heaven , &c. For in him all the Questions and Subtilties of the Faith are found. This is a great Place at first sight too, and deserves a Marginal Note to call

* *Iste autem Dominus constituit eum Primum Apostolorum, Petram firmam super quam Ecclesia Dei adificata est; & porta inferorum non valebit adversus illam. Sc. Fuxa omnem onus modum in Ipsi firmata est fides, qui accepit Clavis Catarum, &c. In hoc enim omnes Questiones ac Subtilitates fidei inveniuntur. Epiphan. in Ancorato. Edit. Parisi. Lat. 1364. fol. 497. A. Edit. verd. Grac. Latini. Tom 2. p. 14.*

young Readers eyes to view it. And it hath this Note in the Old Latine Edition at Paris, 1564. *Petri Principatus, & Praestantia; Peters Principality, and Excellency.* This Place, as much shew as it makes for the *Roman Principality*, I shall easily clear, and yet do no wrong, either to *S. Peter*, or the *Roman Church*. For most manifest it is, That the Authority of *S. Peter* is + urged here to prove the *Godhead of the Holy Ghost*. And + T. in Int. then follow the *Elogies* given to *S. Peter*, the better to set off ~~egor~~ For and make good that *Authority*; As that he was || *Princeps A-* the Argument *postolorum*, the Prince of the Apostles, and pronounced blessed of *Epiphanius* by Christ's because as God the Father revealed to him the God-
head of the Son, so did he again the Godhead of the Holy Ghost. After this *Epiphanius* calls him * *solidam Petram, a solid Rock, & the septuaginta* upon which the Church of God was founded, against which the *Gates of Hell* should not prevail. And adds, That the *Faith* was rooted, and made firm in him + every way, in him who + *Karē minē* received

received the Key of Heaven. And after this, he gives the Reason of all: * Because in Him: (mark I pray, 'tis still in Him as he was blessed by that Revelation from God the Father, S. Mathew 16.17. were found all the λεπτολογίαστα, the very Niceties and exactness of the Christian Faith. For he professed the Godhead of the Son, and of the Holy Ghost; And so Omni modo every Point of Faith was rooted in Him. And this is the full meaning of that Learned Father in this passage. Now therefore Building the Church upon Saint Peter in Epiphanius his sense, is not, as if He and his Successors were to be Monarchs over it for ever: But it is the edifying and establishing the Church in the true Faith of Christ by the Confession which S. Peter made. And so † He expresses himself elsewhere most plainly: Saint Peter (faith he) who was made to us indeed a solid Rock firming the Faith of our Lord. On which (Rock) the Church is built juxta omnem modum, every way. First, that he confessed Christ to be the Son of the Living God, and by and by he heard: Upon this Rock of solid Faith I will build my

† "Os πάντων, &c. Qui factus est nobis re-vera solida Petra firmans fidem Domini. In qua (Petra) adificata est Ecclesia juxta omnem modum. Primo quod confessus est Christum esse Filium Dei vi-vi, & statim audivit, Super hanc Petram solidae fidei adificabo Ecclesiam meam—Etiam de Spiritu Sancto idem, &c. Epiphan L. 2. Her. 59. contra Catharos. Tom. 1. p. 500. Edit. Græco-Lat.

Church. And the same Confession be made of the Holy Ghost. Thus was S. Peter a solid Rock upon which the Church was founded omni modo, every way. That is, the Faith of the Church was confirmed by him in every point. But that S. Peter was any Rock, or Foundation of the Church, so as that he and his Successors must be relied on in all matters of Faith, and govern the Church like Princes, or Monarchs, that Epiphanius never thought of. And that he never did think so, I prove it thus. For beside this apparent meaning of his Context (as is here expressed) how could he possibly think of a Supremacy due to S. Peter's Successor, that in most express terms, and that

* Ille primus (speaking of S. James the Lord's Brother) Episcopalem Cathe-dram cepit, quam et ante eletos omnes suum in terris Thronum Dominus tradidisset. Epiphan. L. 3. Her. 78. Tom. 2. p. 139. Et ferè similiter, Tom. 1. L. 1. Her. 29.

Next, since A. C. speeds no better with Iræneus, he will have it out of Scripture. And he still tells us, the Bishop of Rome is.

S. Peter's Successor. Well. Suppose that. What then? What? Why then he succeeded in all S. Peter's * Prerogatives which are Ordinary, and belonged to him as a Bishop; though not in the Extraordinary, which belonged to him as an Apostle; for that's it which you all say; but no man proves. If this be so, yet then

* Bellar. L. 1. de Rom. R. c. 9. §. Respon-deo Pontificatu: t. 5. No. 10.

then I must tell A.C. St. Peter, in his Ordinary Power, was never made *Pastor of the whole Church*: Nay, in his *Extraordinary*, he had no *more powerful Principality than the other Apostles * Bellar. *Ibid.* had. A † *Primacy of Order* was never denied *Him* by the *Protestants*: and an *Universal Supremacy of Power* was never granted him by the *Primitive Christians*. Yea, but *Christ promised the Keys to St. Peter*, || *St Matth. 16*. True: But so did he to all the rest of the *Apostles*, * *St. Matth. 18*. and *St. Job. 20*. And to *Their Successors*, as much as to *His*. So 'tis *Tibi, & Illis*; not *Tibi, non Illis*: I give the Keys to thee, and them; not to thee, to exclude them: Unless any Man will think *Heaven-Gates* so easie, that they might open and shut them without the Keys. And † *St. Augustine* is plain: If this were said only to *St. Peter*, then the *Church* hath no power to do it: Which, God forbid! The Keys therefore were given to *St. Peter*, and the rest, in a *Figure of the Church*; to whose power, and for whose use, they were given. But there's not one Key in all that *Bunch*, that can let in *St. Peter's Successor* to a more powerful Principality *Universal*, than the *Successors of the other Apostles* had.

Yea, but *Christ* prayed, That *St. Peter's Faith might not fail*, ^{N U M . 1 6 .} ^{A . C . p . 5 8 .}* *St. Luke 22*. That's true. And, in that Sense, that *Christ* * *Luk. 22. 32*. prayed, *St. Peter's Faith failed not*: That is, in Application to his Person, for his *Perseverance in the Faith*, as † *St. Prosper* applies it. Which *Perseverance yet he must owe and acknowledg to the Grace of Christ's Prayer for him, and not to the Power and Ability of his own Free Will*; as * *St. Jerome* tells us. † *Bellarmino* likes not this; Because (saith he) *Christ here obtained some Special Privilege for St. Peter*; whereas *Perseverance in Grace is a Gift common to all the Elect*. And he is so far right. And the *Special Grace* which this *Prayer of Christ* obtained for *St. Peter* was, That he should not fall into a *Final Apostacy*; no, not when *Satan* had sifted him to the Bran, that he fell most horribly, even into a *Threefold Denial* of his Master; and that with a Curse. And to recover this, and *Persevere*, was *aliquid speciale*, I trow, if any thing ever were. But this will not down with *Bellarmino*. No; The || *Aliquid speciale, the Special Thing here obtained was (saith he) That neither St. Peter himself, nor any other that should sit in his Seat, should teach any thing contrary to the true Faith*.

† The Fathers gave three Prerogatives to *S. Peter*: Of *Authority*: Of *Primacy*: And of *Principality*: But not of *Supremacy of Power*. *Raynold contra Hart. cap. 5. Divis. 3.* And he proves it at large.

|| *Mat. 16. 18.*

* *Mat. 18. 18. Joh. 20. 22.*

† *Si hoc Petro tantum dictum est, non facit hoc Ecclesia, &c.* *S. Aug. Tract. 50. in S. Joh.*

† *Deum dare ut in fide perseveretur.* *S. Prosper. Lib. 1. de Vocatione Gentium. cap. 24.*

* *Rogavi ut non deficeret, &c. Ecce certe iuxta vos in Apostoli erat positum posestate si voluisset, ut non deficeret fides ejus, &c.* *S. Hieron. L. 2. aduersus Pelagianos.*

† *Aliquid speciale.* *Bellar. L. 4. de Rom. Pont. cap. 3. §. Secundū, quia fine.*

|| *Ut nec ipse ut Pontifex doceret unquam aliquid contra fidem, sive ut in Sede ejus inveniretur qui doceret.* *Bellar. L. 4. de Rom. Pont. c. 3. §. Alterum Privilegium est.*

That St. Peter, after his Recovery, should preach nothing, either as *Apostle*, or *Bishop*, contrary to the *Faith*, will easily be granted him: But that none of his *Successors* should do it, but be all *Infallible*, that certainly never came within the Compass of *Rogavi pro te, Petre*; I have prayed for thee, *Peter*. And *Bellarmino's Proof* of this, is his just Confutation: For he proves this *Exposition* of that *Text* only by the Testimony of *seven Popes*, in their own Cause; and then takes a Leap to *Theophilact*, who says nothing to the purpose. So that, upon the matter, *Bellarmino* confesses, there is not one *Father of the Church* dis-interested in the Cause, that understands this *Text* as *Bellarmino* doth, till you come down to *Theophilact*. So the *Popes Infallibility* appeared to no body but the *Popes themselves*, for above a thousand Years after *Christ*: For so long it was before * *Theophilact* lived. And the spite of it is, *Theophilact* could not see it neither:

* *Theophilactus floruit circa Anno Dom. 1072.*

† *Quia te habeo Principem Discipulorum, confirma ceteros. Hoc enim decet Te, qui post me Ecclesie Petra es & Fundamentum. Bellarm. L. 4. de Rom. Pont. c. 3. § Praeter hos. Ex Theophil. in 21. S. Luc.*

he was an *Apostle*: For otherwise than as an *Apostle*, he was not a *Rock*, or *Foundation* of the Church; no, not in a *Secondary Sense*. The *Special Privilege* therefore which Christ prayed for, was *Personal* to St. Peter, and is that which before I mentioned. And *Bellarmino* himself says, *That Christ || obtained by*
 || *Imperavit*, *Egit* *this Prayer two Privileges, especial ones for St. Peter: The one,*
Egid. § Eft *igitur tertia.* *That he should never quite fall from the true Faith, how strongly*
soever he were tempted. The other, That there should ne-
ver be found any, sitting in his Seat, that should teach against it.

* *Ex quibus privilegiis primum fortasse non manavit ad posteros, at secundum sine dubio manavit ad Posterios five Successores. Bellarm. Ibid. § Alterum Privilegium.*

Now, for the first of these; * *Bellarmino* doubts, it did not flow over to his *Successors*. Why then 'tis true, which I here say, that this was *Personal* to St. Peter. But the second, he says, *Out of all doubt, passed over to his Successors*. Nay, that's not out of all

doubt neither. First, Because many Learned Men have challenged many *Popes* for Teaching Heresie; and that's against the true *Faith*: And that which so many Learned Men have affirmed, is not out of all Doubt. Or if it be, why does *Bellarmino* take so much pains to confute and dis-prove them, as † *be doth?*

Secondly, Because Christ obtained of his Father every thing that he prayed for, if he prayed for it absolutely, and not under a Condition: *Father, I know thou hearest me always, St. John 11.* Now Christ here prayed absolutely for St. Peter; therefore, whatsoever he asked for him, was granted. Therefore, if Christ intended his *Successors*, as well as *himself*, his *Prayer* was granted

† *Bellarmino L. 4. de Rom. Pont. cap. 8.*

Joh. 11. 42.

granted for his Successors, as well as for himself. But then, if

Bellarmino will tell us absolutely, as he doth, * *That the Whole Gift obtained by this Prayer for St. Peter did belong to his Successors*; and then, by and by, after break this Gift into two parts, and call the first part into doubt, whether it belongs to his Successors or no, he cannot say the second part is out of all doubt: For if there be reason of doubting the one, there's as much reason of doubting the other, since they stand both on the same Foot,

The Validity of Christ's Prayer for St. Peter.

Yea, but *Christ charged St. Peter to govern, and feed his whole Flock*, St. John. 21. Nay, soft: 'Tis but his Sheep, and his Lambs;

and that every Apostle, and every Apostle's Successor hath Charge to do. * St. Matth. 28. But over the whole Flock I find

no one Apostle, or Successor set. And 'tis a poor Shift to say, as A.C. doth, *That the Bishop of Rome is set over the whole Flock, because both over Lambs and Sheep.* For

in every Flock that is not of barren Weathers, there are Lambs and Sheep; that is, † weaker and stronger Christians; not People and Pastors, Subjects and Governors, as A.C. expounds it, to bring the Necks of Princes under Roman Pride. And if Kings be meant, yet then the Command is *Pasce, feed them*: But Depone, or Occidere, to depose, or kill them, is not Pascer in any Sense; *Lanii id est, non Pastoris*; that's the Butcher's, not the Shepherd's part. If a Sheep go astray never so far, 'tis not the Shepherd's part to kill him; at least, if he do, *non pascit, dum occidit*; he doth not certainly feed, while he kills.

follows Pope Hildebrand close; who in the Case of the Emperor then, asked this Question: *Quando Christus Ecclesiam suam Petru commisit, & dixit, Pasce oves meas, exceptine Reges?* Platin. in vita Greg. 7. And certainly Kings are not exempted from being fed by the Church; but from being spoiled of their Kingdoms by any Church-men, that they are.

And for the Close, *That the Bishop of Rome shall never refuse to feed and govern the whole Flock in such sort, as that neither particular Man, nor Church, shall have just cause, under pretence of Reformation in Manners or Faith, to make a Separation from the whole Church.* By A.C.'s favour, this is meer begging of the Question. He says, the Pope shall ever govern the Whole Church so, as that there shall be no just Cause given of a Separation. And that is the very thing which the Protestants charge upon him; namely, That he hath governed, if not the Whole, yet so much of the Church as he hath been able to bring under his Power; so as that he hath given too just Cause of the present continued Separation. And as the Corruptions in the Doctrine of Faith in the Church of Rome were the Cause of the first Separation,

* *Donum hoc loco Petro impetratum, etiam ad Successores pertinet.* Bellar. L. 4. de Rom. Pont. cap. 3. § Quart. 5. Quarto, donum hoc.

* Matth. 28. 21. & Matth. 10. 17. The same Power and Charge is given to them all.

† And this seems to me to allude to that of St. Paul, 1 Cor. 3. 2. and Heb. 5. 12.

Some are fed with Milk, and some with stronger Meat.

The Lambs with Milk, and the Sheep with stronger Meat.

But here A.C.

A.C. p. 58.

A.C. p. 58.

paration, so are they, at this present day, the Cause why this Separation continues. And farther ; I, for my part, am clear of Opinion, that the Errors in the *Doctrine of Faith*, which are charged upon the whole Church ; at least, so much of the whole, as, in these Parts of *Europe*, hath been kept under the *Roman Jurisdiction*, have had their *Original and Continuance* from this, that so much of the *Universal Church* (which, indeed, they account *All*) hath forgotten her own Liberty, and submitted to the *Roman Church and Bishop*; and so is, in a manner, forced to embrace all the *Corruptions*, which the *Particular Church of Rome* hath contracted upon it self. And being now not able to free her self from the *Roman Jurisdiction*, is made to continue also in all her *Corruptions*. And for the *Protestants*, they have made no *Separation* from the *General Church*, properly so called ; (for therein A. C. said well, the *Pope's Administration* can give no Cause to separate from that;) but their Separation is only from the *Church of Rome*; and such other *Churches*, as by adhering to her, have hazarded themselves, and do now mis-call themselves, the *Whole Catbolick Church*. Nay, even here the *Protestants* have not left the *Church of Rome* in her *Essence*, but in her *Errors*; not in the Things which *Constitute* a Church, but only in such *Abuses* and *Corruptions*, as work toward the *Dissolution* of a Church.

F. I also asked, who ought to Judg in this Case ? The B. said, a General Council.

A. C. p. 59.

B. And surely, What greater or surer Judgment you can have, where Sense of Scripture is doubted, than a *General Council*, I do not see; nor do you doubt. And A. C. grants it to be a most Competent Judg of all Controversies of Faith, so that all Pastors be gathered together, and in the Name of Christ, and pray unanimously for the promised Assistance of the Holy Ghost, and make great and diligent Search and Examination of the Scriptures, and other Grounds of Faith; And then Decree what is to be held for Divine Truth. For then (saith he) 'tis Firm, and Infallible, or else therio is nothing firm upon Earth. As fair as this Passage seems, and as freely as I have granted, that a *General Council* is the best Judg on Earth, where the Sense of Scripture is doubted; yet, even in this Passage, there are some things considerable. As first, When shall the Church hope for such a *General Council*, in which all Pastors shall be gathered together ? There was never any such *General Council* yet, nor do I believe such can be had. So that's supposed in vain; and you might have learned this of

* Bel-

* *Bellarmino*: if you will not believe me. Next (saith he) If all these Pastors pray unanimously for the Promised Assistance of the Holy Ghost. Why, but if all Pastors cannot meet together, all cannot pray together, nor all search the Scriptures together, nor all upon that Search Decree together. So that is supposed in vain too. Yea but Thirdly, If all that meet do pray unanimously. What then? All that meet are not simply All. Nor doth the Holy Ghost come, and give his Assistance upon every Prayer, that is made unanimously, though by very many Prelates or other Faithful People met together, unless all other Requisites, as well as Unanimity, to make their Prayer to be heard and granted, be observed by them; So that an Unanimous Prayer is not adequately supposed, and therefore concludes not. But lastly, how far a General Council, if all A. C's Conditions be observed, is firm, and Infallible, that shall be more fully discussed at after. † In ^I § 33. Confid.

the mean time, these two Words Firm and Infallible are ill put together as Synonyma's. For there are some things most Infal-lible in themselves, which yet could never get to be made firm among Men. And there are many things made firm by Law both in Churches and Kingdoms, which yet are not Infallible in themselves. So to draw all together; to settle Controversies in the Church, here is a Visible Judge and Infallible, but not living. And that is the || Scripture pronoun-

|| And this was thought a sufficient Judge too, when Christians were ashameble as Learned. I am sure Optatus thought so. Querends

funs Judices. Si Christiani de miraque parte dari non possint, quia studia veritas impeditur. De forma querendus est Judex. Si Paganus, non potest nosso Christiana Secreta. Si Iudeus, inimicus est Christiani Baptismatis. Ergo in terra de hac re nullum poterit reperiri Judicium. De Cale querendus est Judex. Sed ut quid pulsamus ad Celum quum habemus hic Evangelio? Testamentum (inquam quia hoc loco recte possunt terrena celestibus comparari) tale est, quod quisvis hominum numerosos filios, bin quamvis pater praesens est, ipse imperat singulis; non est adhuc ncessarium Testamentum; Sicut & Christus praesens in terris fuit, (quomodo nec modo debet) pro tempore quicquid necessarium erat, Apostolis Imperavit. Sed quonodo tervenus Pater dum se in consilio senserit mortis, timens ne post mortem suam, rupet a pace lisigent fratre, adhibitis Testibus Voluntatem suam de Pectore morituro transfert in Tabulas duu duraturas. Et si fuerit inter fratres contentio nata, non itur ad tumulum, sed queritur Testamentum; & qui Tumulo quiescet, tacitus de Tabulis loquitur. Vivus, cuius est Testamentum, in Cale est. Ergo Voluntas ejus, velut in Testamento, sic in Evangelio inquiratur. Opt. l. 5. adv. Parm.

This pregnant Place of Optatus, (That the Scripture is the Judge of Divine Truth, whenever it is questioned) though Baldwin dare not deny both, yet he would fain slide by it, and by a parallel place as full in S. Aug. in Psal. 21. Expositione 2. with this shift, that S. Augustine in another place had rather use the Testimony of Tradition, that is, the Testimony Nuncupativi potius quam Scripti Testamenti, of the Nuncupative, rather than the Written Will of Christ. Baldwin in Optat. L. 5. But this is a mere shift. First, because it is Petitia principii, the mere begging of the Question. For we deny any Testament of Christ, but that which is written. And A. C. cannot shew it in any one Father of the Church, that Christ ever left behind him a Nuncupative obligatory Will. Secondly, because nothing is more plain in these two Fathers Optatus and S. Augustine, than that both of them appeal to the Written Will, and make that the Judge without any Exception, when a matter of Faith comes in Question. In Optat. the words are: *Habemus in Evangelio*, we have it in the Gospel. *And in Evangelio inquiratur*, Let it be inquired in the Gospel: And Christ put in tabulas duu duraturas, into Written and lasting Instruments. In S. Augustine the Words are: *Our Father did not dye inestate, Sc.* And *Tabula aperiensur*, Let his written Instruments be opened. *And Legamus Verba mortui*, Let the Words of him that dyed, be read. And again, *Aperi, Legamus*, Open the Will, and let us read. And *Logarans, quid legamus?* Why do we strive? Let's read the Will. And again, *Aperi Testamentum, lego*, Open the Will, read. All which Passages are most express and full for his Written Will, and not for any Nuncupative Will, as Baldwin would put upon us. And Note who takes the same way with Baldwin, is not able to make it out, as appears by Dr. Reynolds in his Conference with Hart, c. 8. divis. 1. p. 396, &c.

cinc by the Church. And there is a *visible* and a *Living Judge*, but not *Infallib'c*; and that is a *General Council*, lawfully called, and so proceeding. But I know no formal *Confirmation* of it
* § 28. Num. 1. And so plainly S. Augustine speaking of
 needful (though *A. C.* require it *) but only that after it is ended, the Whole Church admit it, be it never so tacitly.

*S. Cypris>Error about Rebaptization, &c. says, Illis temporibus antequam Plenarii Concilii sententia quid in huc re sequendum esset, totius Ecclesiae Consensio confirmasset, Vixum est ei cum, &c. L. 1. de Bap. cont. Donatist. c. 18. So, here is first *Sententia Concilii*: And then the Confirmation of it is *totius Ecclesiae Consensio*, the Consent of the Whole Church yeilding unto it. And so Gerson. Concurrente Universali totius Ecclesiae consensu, &c. In Declaratione Veritatem que credende sunt, &c. § 4. For this, that the Pope must confirm it, or else the General Council is invalid, is one of the *Roman Novelties*. For this cannot be shewed in any Antiquity void of just Exception. The truth is, the Pope as other Patriarchs and great Bishops used to do, did give his Assent to such Councils as he approved. But that is no Corroboration of the Council, as if it were invalid without it: but a Declaration of his consenting with the rest. § 33. Confid. 4. Num. 6.*

N U M . 2. In the next Place, *A. C.* interposes new Matter quite out of the Conference. And first in case of *Distraction* and *Disunion* the Church, he would know, what is to be done to Re-unite, when a *General Council* (which is acknowledged to be a fit Judge) cannot be had by Reason of manifold *Impediments*: Or if being called, will not be of one Mind? Hath Christ our Lord (saith he) in this Case provided no Rule, no Judge Infallibly to determine Controversies, and to procure Unity and Certainty of Belief? Indeed the Protestants admit no *Infallible Means, Rule or Judge*, but only *Scripture* which every man may interpret as he pleafeth, and so all shall be uncertain. Truly, I must confess, there are many Impediments to hinder the Calling of a General Council. You know in the Ancient Church there was hinderance enough, and what hurt it wrought. And afterward though it were long first, there was provision made for frequent calling of *Councils*, and yet no Age since saw them called according to that Provision in every Circumstance; therefore *Impediments* there were enough, or else some declined them wilfully, though there were no Impediments. Nor will I deny, but that when they were called, there were as many **Practices* to disturb or pervert the *Councils*. And these *Practices* were able to keep many *Councils* from being all of one Mind. But if being called, they will not let us Errors, be of one Mind, I cannot help that; Though that very *not a Heresy*, Schismata def- greeing is a shrewd Sign, that the other Spirit hath a Party there seminar. Hec against the *Holy Ghost*.

temporum recordatio & praesentium consideratio ante oculos nostros ponunt. Itaque sancimus, ut à modis Concilia Generalia celebrarentur; ita quod Primum à fine hujus Concilii in quinque annos immediatè sequens. Secundum vero à fine illius in septem annos, & deinceps de decennio in decennium per perpetuum celebrantur. &c. Concil. Constant. Seff. 39. Et apud Gerson. Tom. p. 230. Et Pet. de Aliaco Card. Camerensis libellum obulit in Concil. Constant. de Reformatione Ecclesie contra Opinionem eorum qui putarunt Concilia Generalia minus necessaria esse, quia Omnia bene à Patribus nostris ordinata sunt, &c. Infascic. Rerum expetendarum. fol. 28. Et Schismatibus debet Ecclesia civi per Concilia Generalia Provisori, ut in Primitiva Ecclesia docuerunt Apostoli. Ut Act. 6. & Act. 15. Ibid. fol. 204. A.

** In Concil. Ariminensi multis paucorum fraude deceptis, &c. S. Aug. L. 3. contra Maximinum, c. 14.*

Now

Now A. C. would know, what is to be done for Re-uniting of N U M . 3.
 a Church divided in *Doctrine of the Faith*, when this Remedy by
 a General Council cannot be had : *Sure Christ, our Lord (faith he)*
hath provided some Rule, some Judg, in such and such like Cases,
to procure Unity, and Certainty of Belief. I believe so too ; for
 he hath left an *Infallible Rule*, the *Scripture* : And that, by the
 manifest places in it (which need no Dispute, no External Judg.)
 is * able to settle *Unity*, and *Certainty of Belief* in *Necessaries* to * Non per dif-
Salvation : And in *Non necessariis*, in and about things not *necessariis* fideles nos Deus
 fay, there ought not to be a Contention to a + Separation. ad Beatan vi-
 tam Quasio-
 nes vocat, Sc.

In absurdo nobis & facilis est eternitas ; Jesum suscitatum à mortuis per Deum Credere, & Ipsiū esse Dominum confiteri. Sc. S. Hillar. L. 10. de Trin. ad finem.

+ Cyprianus & College ipsius credentes Hæreticos & Schismatics Baptismum non batere, sine Baptismo receptis, Sc. iis tamen communicare quam separari ab Unitate maluerunt. S. Aug. L. 2. de Baptr. contra Donatist. c. 6. Et hi non contaminabant Cyprianum. Ibid. fine.

And therefore A. C. does not well, to make that a Crime, that N U M . 4.
 the Protestants admit no *Infallible Rule*, but the *Scripture only* :
 Or, as he (I doubt, not without some Scorn) terms it, beside
 only *Scripture*. For what need is there of another, since this is * Recensuit
 most *Infallible* ; and the same which the * Ancient Church of Christ cuncta sanctis
 admitted ? And if it were sufficient for the Ancient Church, to Scripturis con-
 guide them, and direct their Councils ; why should it be now held sona. Euseb. L.
 insufficient for us, at least, till a free General Council may be had ? 5. Hist. c. 20.
 And it hath both the Conditions which + Bellarmine requires to De Ireneo. Re-
 a Rule ; namely, that it be *Certain*, and that it be *Known* : For if gula Principa-
 it be not certain, it is no Rule ; and if it be not known, 'tis no Rule tert. de
 to us. Now the || Romanists dare not deny, but this Rule is Cer- Monogam. c. 2.
 tain ; and that it is sufficiently Known in the manifest Places of it, true, though
 and such as are necessary to *Salvation*, none of the Antients did
 ever deny ; so there's an *Infallible Rule*. And this is
 spake it when
 he was Lapsed.
 Ipsas Scriptu-

ras apprimē tenens. S. Hieron. ad Marcellum adversus Montanum. Tom. 2. *Hoc quia de Scripturis non habet autoritatem, eadem facilitate non contemnitur, quia probatur.* S. Hieron. in S. Math. 23.

Manifestus est fidei lapsus, & liquidum superbia virtutum, vel respire aliquid eorum que Scriptura habet, vel inducere quicquam quad scriptum non est. S. Basil. Serm. de Fide. Tom. 2. p. 154. Edit. Bafilex. 1555.

Contra insurgentes Heresēs sepe pugnati Agraphis, verū non alieni à pià secundūm Scripturam sententiā. Ibid. p. 153.

And before Basil, Tertul. Adoro Scripturę plenitudinem, Sc. si non est scriptum, timeat Hermogenes. Ve illud adiuventibus vel devrahentibus defrastrarum. Tertul. advers. Hermog. c. 22.

And Paulinus plainly calls it, Regulum Directionis, Epist. 23.

De hæc Regulâ tria obseruanda sunt. 1. Regula est, sed à tempore quo scripta. 2. Regula est, sed per Ecclesiā applicanda, non per priuatum Spiritū. 3. Regula est, & mensurat omnia qua continet : continet autem omnia necessaria ad salutem, vel mediate vel immediate. Et hoc tertium habet. Biel. in 3. D. 25. q. unicā. Conclus. 4. M. And this is all we say. Hook. L. 5. Eccles. Pol. §. 22.

+ Regula Catholicæ fidei debet esse certa & nota. Si certa non sit, non erit Regula. Si nota non sit, non erit Regula nobis. Bellar. L. 1. de Verbo Dei, c. 2. §. 5. Sed nihil est vel certius vel notius Sacra Scriptura. Bellar. ibid. §. 6. Therefore the Holy Scripture is the Rule of Catholic Faith, both in it self, and to us also : For in things simply necessary to Salvation, it is abundantly known and manifest ; as §. 16. Num. 5.

|| Convenit inter nos & omnes omnino Hæreticos, Verbum Dei esse Regulam fidei, ex qua Dogmatibus judicandis sit. Bellarm. Praefat. Tom. 1. fine. And although there, perhaps, he includes Traditions, yet that was never proved yet. Neither, indeed, can he include Traditions : For he speaks of that Word of God, upon which all Heretics consent : But concerning Traditions, they all consent not, that they are a Rule of Faith : Therefore he speaks not of them. Nor

NUM. 5. Nor need there be such fear of a *Private Spirit* in these *manifest* things, which being but read, or heard, teach themselves. Indeed, you *Romanists* had need of some other *Judg*, and he a propitious one, to crush the *Pope's more powerful Principality* out of *Pasce oves, Feed my Sheep*. And yet this must be the meaning (if you will have it) whether *Gideon's Fleece* be wet, or dry, *Judg. 6.* that is, whether there be Dew enough in the *Text*, to water that *Sense*, or no. But, I pray, when God hath left his Church this *Infallible Rule*, what Warrant have you to seek another? You have shewed us none yet, what e'er you think you have. And I hope *A. C.* cannot think, it follows, that Christ our Lord hath provided no *Rule to determine necessary Controversies*, because he hath not provided the *Rule*, which he would have.

NUM. 6. Besides; Let there be such a living *Judg* as *A. C.* would have, and let the * *Pope* be he; yet that is not sufficient against the Malice of the *Devil*, and *Impious Men*, to keep the Church at all Times from *Renting*, even in the *Doctrine of Faith*; or to so ^{1 Cor. 11. 19.} der the *Rents* which are made. For *Oportet esse Hæreses*, ^{1 Cor.} *11. Heresies* there will be, and *Heresies* properly there cannot be, but in *Doctrine of the Faith*. And what will *A. C.* in this Case, do? Will he send *Christ* our *Lord* to provide another *Rule* than the *Decision of the Bishop of Rome*, because he can neither make *Unity*, nor *Certainty of Belief*? And (as 'tis most apparent) he cannot do it *de facto*, so neither hath he *Power* from *Christ*, over the whole Church, to do it: Nay, out of all doubt, 'tis not the least Reason, why *de facto* he hath so little Success, because *de jure* he hath no Power given. But since *A. C.* requires another *Judg* besides the *Scripture*, and in Cases, when either the time is so difficult, that a *General Council* cannot be called; or, the *Council* so set, that they will not agree; Let's see how he proves it.

NUM. 7. Tis thus; *Every Earthly Kingdom* (faith he) *when Matters cannot be composed by a Parliament* (which cannot be called upon all Occasions): Why doth he not add here, And which being called, will not always be of one Mind; as he did add it in Case of the *Council*? bath, besides the *Law-Books*, some living *Magistrates*, and *Judges*; and, above all, one visible King, the *Highest Judg*, who bath Authority sufficient to end all *Controversies*, and settle *Unity* in all *Temporal Affairs*. And shall we think, that *Christ*, the wisest King, bath provided, in his *Kingdom*, the *Church*, only the *Law-Books of the Holy Scripture*, and no living, visible *Judges*; and, above all, one Chief, so assisted by his *Spirit*, as may suffice to end all *Controversies* for *Unity*, and *Certainty of Faith*: Which can never be, if every *Man may interpret Holy Scripture*, the *Law-Books*, as he list? This is a very plausible Argument with the Many. But the

* For so he affirms, p. 58.

the foundation of it is but a * *Similitude*; and if the *Similitude* hold not in the main, the Argument's nothing. And so I ^{* Quæ Subtilissimè de hoc disputari posse, it à ut non similitudinibus quæ plerumque falluntur} observe Particulars as they lie in order.

Sed rebus ipsis satisfiat. &c. S. August. L. de Quant. Animæ. cap. 32. Whereupon the Logicians tell us rightly, that this is a Fallacy, unless it be taken reduplicative. i. e. *de similibus quæ similia sunt.* And hence Aristotle himself ² Top. loc. 32: says, *μίλια ἐν τῷ εἶδος, εἴδοις τῷ.* *Rwsum in Similitudinibus similitè se habent.*

And first, he will have the whole *Militant Church* (for of NUM. 8. that we speak) a *Kingdom*. But this is not certain: For they are no mean ones, which think our *Saviour Christ* left the Church *Militant* in the Hands of the *Apostles*, and their *Successors*, in an *Aristocratical*, or rather a *Mixt Government*; and that the Church is not * *Monarchical* otherwise than the *Triumphant and Militant* make one Body under *Christ the Head*. And in this sense indeed, and in this only, the *Church* is a most absolute *Kingdom*. And the very expressing of this sense is a full Answer to all the Places of Scripture, and other Arguments brought by † *Bellarmino* to prove that the *Church* is a *Monarchy*. But the *Church* being as large as the world, *Christ* thought it fitter to govern it *Aristocratically*, by *Divers*, rather than by *One Vice-Roy*. And I believe this is true. For all the time of the first three hundred years, and somewhat better, it was governed *Aristocratically*, if we will impartially consider, how the *Bishops* of those times carried the whole Business of admitting any new consecrated *Bishops*, or others to, or rejecting them from, their *Communion*. For I have carefully Examined this for the first six hundred years, even to , and within the time of *S. Gregory the great*. || Who in the beginning of the seventh Hundred year sent such Letters to *Augustine* then *Arch-bishop of Canterbury*, and to * *Quirinus*, and other *Bishops in Ireland*; And I find, That the *Literæ Communicatoriæ* which certified from one Great *Patriarch* to another, who were fit or unfit to be admitted to their *Communion*, if they upon any Occasion repaired to their *Sees* were sent mutually, and as freely, and in the same manner from *Rome* to the other *Patriarchs*, as from them to it. Out of which, I think, this will follow most directly, That the

* When *Gerson* writ his Tract *De Auspiciabilitate Papæ*, sure he thought the Church might continue in a very good Being, without a *Monarchical Head*: Therefore, in his Judgment, the Church is not by any Command or Institution of *Christ, Monarchical*. *Gerson*. par. 1. pag. 154.

When *S. Hieron* wrote thus: [*Ubique fuerit Episcopū, sive Romæ, sive Eugubii, sive Constantinopoli, sive Regini, sive Alexandriæ, sive Tanis; ejusdemmeritis, ejusdem est & Sacerdotis.* *S. Hieron. Epist. ad Evarium.*] doubtless he thought not of the *Roman Bishops Monarchy*. For what Bishop is of the same Merit, or of the same Degree in the Priesthood with the Pope, as things are now carried at *Rome*? *Affirmamus etiam, Paribus & Gracis & Latitatis, ignoratis esse voces de Petro aut Papa, Monarcha & Monarchia.* *Nam quod in superioribus observabamus repertiri, ea dictiones positas pro Episcopo, & Episcopatu, nihil hoc ad rem facit.* *Ifa. Caſaub. Exercitatione 15. ad Annales Eccles. Baron. §. 12. p. 378. & §. 11. p. 360.* *dicitur assertus & probat Ecclesiæ Regimen Aristocraticum fuisse.*

† *Bellar.* L. 2. de Concil. c. 16. §. 1, 2, 3.

|| *S. Greg. L. 9. Epist. 38. & L. 12. Epist. 15.*

* *S. Greg. L. 9. Epist. 61.*

Church-Government then was Aristocratical. For had the *Bishop of Rome* been then accounted *Sole Monarch* of the Church, and been put into the *Definition* of the Church (as he is now by * *Bellarmino*) all these *Communicatory Letters* should have been directed from *him* to the *rest*, as whose admittance ought to be a Rule for all to Communicate; but not from *others* to *him*, or at least not in that *even, equal, and Brotherly way*, as now they appear to be written. For it is no way probable, that the *Bishops of Rome*, which even then sought their own Greatness too much, would have submitted to the other *Patriarchs* voluntarily, had not the very Course of the *Church* put it upon them.

N U M. 9. Besides, this is a great and undoubted Rule, given by * *Op-*
 * *Non enim Republica est in Ecclesia:* *tatus*, That wheresoever there is a Church, there the *Church is in the Common-wealth, not the Common-wealth in the Church.* And *sed Ecclesia in se also the Church was in the Roman Empire.* Now from this *Republica: i. e. in Imperio Romano.* Op-tat: L. 3. Ground I argue thus: If the Church be within the Empire or other Kingdom, 'tis impossible the Government of the Church should be *Monarchical*. For no *Emperor* or *King* will endure another King within his Dominion, that shall be greater than himself, since the very enduring it, makes him that endures it, upon the matter, *no Monarch*. Nor will it disturb this Argument: That two *Great Kings* in *France* and *Spain* permit this.

a Concil Antioch. c. 9. p. 517.
 b Concil Nic. 1. c. 5. et Antioch. c. 12.
 c Concil Nic. 1. c. 44er Antioch. Can. 9.
 d Concil Antioch. c. 14.
 e *Sed praeponitur Scriptura. S. Aug. L. 2. de Bap. cont. Donat. c. 3.*
 f *Nam cum Statuerunt fit omnibus nobis, &c. et singulis Pastori- bus portio gre- gis, &c. S. Cy- pr. L. 1. Ep. 3. g Bellar. L. 1. de Rom. Pont. c. 8. et L. 2. de Concil. c. 16.*
 h Bellar. L. 1. What says ⁱ A. C. now to the Confession of this great Adver- de Rom. Pont. c. 7.
 i A. C. p. 64. Truth? Now if this be true, then the whole Foundation of this

this Argument is gone. *The Church Militant is no Kingdom*; and therefore not to be Compared, or Judged by One. The Resemblance will not hold.

Next, suppose it a *Kingdom*: yet the *Church Militant* re-
maining one, is spread in many Earthly *Kingdoms*; and cannot well be ordered like any one particular * *Kingdom*. And there-
fore, though, as one particular *Kingdom* there be many *Visible Expediens*
Judges, and one *Supreme*: yet it follows not, That in the *Uni-*
pulo partiali
versal Militant Church there must be one *Supreme*. For how *fidelis presit*
will he enter to Execute his *Office*, if the *Kings* of those *King-*
doms will not give leave ?

lo fidelis unus solus. Tum quia omnia Negotia unius populi partialis potest sustinere unus solus: Nullus autem unus potest sustinere omnia Negotia etiam majora omnium Christianorum. Tum quia minus malum est, ut populus partialis & parvus inficiatur ab uno Episcopo, quam ut totus populus Christianus inficiatur ab uno Capite, quod omnibus presit. Occam, L. 2. Dial. Tract. 1. p. 3. c. 30. ad 8. And besides this of Ockam. To that Common Argument, That Monarchical Government is the best, and therefore undoubtedly that which Christ instituted for his Church, tis sufficient to Answer, That a Monarchy is the best Form of Government in one City or Country. Arift. L. 8. Moral. c. 10. But it follows not, That it is the best in respect of the whole World, where the Parts are so remote, and the dispositions of men so various. And therefore Bellarm. himself confesses: Monarchiam Aristocratie & Democratie admixtam utiliorem esse in hac vita, quam simplex Monarchia est. L. 1. de Rom. Pont. c. 3. §. 1.

Now here, though A. C. exprefles himself no farther, yet I N U M. 11. well know, what he and his Fellows would be at. They would not be troubled to ask leave of any several *Kings* in their several Dominions. No; they would have one *Emperor* over all the *Kings*, as well as *One Pope* over all the *Bishops*. And then you know * who told us of two great *Lights to govern the World, the Sun and the Moon, that is, the Pope and the Emperor*. At the first it began with more Modesty, The *Emperor* and the *Pope*. And that was somewhat Tolerable. For † St. Augustine tells us, *That the Militant Church is often in Scripture called the Moon, both for the many Changes it bath, and for its obscurity in many times of its Peregrination*. And he tells us too, *That if we will understand this place of Scripture in a Spiritual Sense: || Our Saviour Christ is the Sun, and the Militant Church, as being full of Changes in her Estate, the Moon. But now it must be a Triumphant Church here; Militant no longer. The Pope must be the Sun, and the Emperor but the Moon*. And lest Innocent's own Power should not be able to make good his *Decretal*; * Gasper Schioppeus doth not only avow the *Allusion* or *Interpretation*, but is pleased to expref many Circumstances, in which he would fain make the World believe the Resemblance holds. And

* In the first *Glos* ascribed to *Isidore*, in Gen. i. 16. tñ *Per Solem intelligitur Regnum; per Lunam, Sacerdotium*. But *Innocent the Third*, almost six hundred years after *Isidore's death*, perverts both *Text* and *Glos*. Thus: *Ad firmamentum Cœli*, i. e. *Universalis Ecclesie*, *fecit Deus duo magna Luminaria, hoc est, duas instituit Potestates, Pontificalem, & Regalem, &c. Ut quanta inter Solem & Lunam, tanta inter Pontifices & Reges differentia cognoscatur*. Epit. ad *Imperat. Constantopolitanum Decret. L. 1. de Majoritate & Obedientia. Tit. 33. cap. Solitae*.

† *Ecclesia Militans saepe in Scripturis dicitur Luna, propter Mutabilitatem, &c. S. Aug. Epist. 119. c. 6.*

|| *Intelligimus spiritualiter Ecclesiam, &c. Et hic quis est Sol, nisi Sol Justitiae? &c. S. Aug. in Psal 103.*

* Gasp. Schioppeus
op. L. dicto
Ecclesiasticus,
c. 145.

lest any man should not know how much the *Pope* is made greater than the *Emperor* by this Comparison;

* *Igitur cum terra sit septies major Iuni, Sol autem estis major terra, rest ergo ut Pontificalis dignitas quadragesies septies sit major Regali dignitate.* Gloss in *Decret. predict.* Where first the *Gloss* is out in his Latine. He might have said *Quadragesies*: for *Quadragesies* is no Word. Next, he is out in his *Arithmetick*. For eight times seven makes not forty seven, but fifty six. And then he is much to blame for drawing down the *Pope's* power from fifty six to forty seven. And lastly, This Allusion hath no ground of Truth at all. For the *Emperor*, being *Solo Deo minor* (*Tertul. ad Scip.*) cannot be a *Moon* to any other *Sun*.

† *Sed illa Potestas, que praefit diebus, i.e. in Spiritualibus, major est; que vero Carnalibus, minor.* Innocent. 3. ubi supra.

|| *Ut post ejus mortem, nihil eorum que in hac vita egerit, laudaverit, aut improbarerit, immutatum sit.* Platina in *vita ejus*.

Gloss furnishes us with that too: and tells us, that by this it appears, that since the *Earth* is seven times greater than the *Moon*, and the *Sun* eight times greater than the *Earth*; it must needs follow, that the *Pope's* Power is *forty seven times* greater than the *Emperor's*. I like him well, he will make odds enough. But what, doth *Innocent the Third* give no Reason of this his Decretal? Yes. And it is (faith he) † because the *Sun*, which rules in the day, that is, in *Spiritual Things*, is greater than the *Moon*, which rules but in the Night, and in carnal things. But it is possible that *Innocentius the Third*, being so wise, and so able, as || that nothing which he did, or commended, or disproved in all his life, should after his death be thought fit to be changed, could think that such an Allusion

of *Spiritual Things* to the Day, which the *Sun* governs, and *Worldly Business* to the Night, which the *Moon* governs, should

Rom. 13. 1. carry weight enough with it to depress *Imperial Power* lower than God hath made it? Out of doubt he could not. For he well knew that *Omnis Anima*, every Soul was to be subject to the *Higher Power*, Rom. 13. And the * *Higher Power* there mentioned, is the *Temporal*. And the † *Ancient Fathers* come in with a full consent, That *Omnis Anima*, every Soul, comprehends there all without any Exception: All *Spiritual Men*, even loqui, quod & to the *Highest Bishop*; and in *Spiritual Causes* too, so the *Foundations of Faith* and *Good Manners* be not shaken. And where Ec. Salmeron, they are shaken, there ought to be *Prayer* and *Patience*, there Disput. 4. in ought not to be *Opposition by Force*. Nay he knew well that Rom. 13. 5. Porro per po- || *Emperors and Kings are Custodes utriusque Tabulae*: They, to testatem.

† *Natus tuota statuta sunt, sed ipsa est, Ec. Omnis ista imperatur, & Sacerdotibus & Monachis, Ec. Et potesta. Eriam si Apostolus si, si Evangelista, si Propheta, si quisquis tandem fueris. S. Chrysostom. Hom. 23. in Rom. Sive est Sacerdos, sive Antistes, Ec. Theodoret. in Rom. 13. Si omnis Anima, & vestra. Quis vos excipit ab Universitate?* Ec. Ipsi sunt qui vobis dicere solent servate vestre. Sedis honorum, Ec. Sed Christus aliter & Iussit, & Gessit Ec. S. Bern. Epist. 42. ad Henricum Senensem Archiepiscopum. Et Theophylact in Rom. 13. Where it is very observable, that Theophylact lived in the time of Pope Gregory the Seventh. And S. Bernard after it, and yet this Truth obtained then. And this was about the year 1130.

¶ *An forte de Religione fas non est ut dicat Imperator, vel quos misericit Imperator? Cur ergo ad Imperatorem vestri venerare Legati? Cur enim fecerint Causa sua Judicem, non secuturi quod ille judicaret?* Ec. S. Aug. L. 1. cont. Epist. Parmen. c. 9. Et quae sit, an pertinaret ad Imperatorem adversus eos aliquid statuere qui prava in Religione sectantur. Ibid. Nor can this be said to be *Usurpation* in the Emperor. Nam, S. August. alibi sic. *Ad Imperatoris curiam, de qua rationem Deo redditurus est, Res illa maximè pertinebat.* S. Aug. Epist. 162. & Epist. 50. *Quis mente sobrius Regibus dicat: Notice curare in Regno vestro à quo teneatur, vel oppugnetur Ecclesia Domini vestri?* Ec. *An quisquias recte dixit, Magistratus est custos Legis, scilicet Prima & Secunda Tabulae, quod ad disciplinam attinet Confessio Saxonica, §. 23. & Gerardus Tom. 6. Locorum, c. 6. §. 5. Membro 1. probat ex Deut. 17. 18.*

whom

whom the custody and preservation of both Tables of the Law for worship to God, and duty to Man, are committed. That a *Book of the Law was by Gods own Command in Moses his time*, to be given the King, * *Deut. 17.* That the Kings under that ^{Deut. 17.} Law, but still according to it, did proceed to *Necessary Reformationes in Church-Businesse*; and therein commanded the very Priests themselves, as appears in the Acts of † *Hezekiah* and ‡ ^{1 Chron. 29} *Josiah*, who yet were never Censured to this day for usurping the *High-Priests Office*. Nay, he knew full well, That the greatest Emperors for the Churches Honour, *Theodosius the Elder*, and *Justinian*, and *Charles the Great*, and divers others, did not only meddle now and then, but did enact Laws to the great Settlement and Increase of *Religion* in their several times. But then if this could not be the Reason, why *Innocentius* made this strange *Allusion*, what was? Why truly, I'll tell you. The Pope was now grown to a great, and a firm height.

* *Gregory the Seventh* had set the *Popedom* upon a broad bottom before this *Innocents* time. So that now 'tis the less wonder, if he make so bold with the *Emperor*, as to depress him as low as the *Moon*, upon no better ground, than a groundless Resemblance. But beside this *prime Reason*, there are divers other, which may easily be drawn out of the same *Resemblance*. For since *Innocentius* his main aim was to publish the *Popes* greatness over *Kings* and *Emperors*: Why doth he not tell us, That the *Pope* is as the *Sun*, and the *Emperor* as the *Moon*? Because as the *Moon* borrows all her light from the *Sun*: So the *Emperor* borrows all his true light from the *Pope*. Or because as the *Moon still increases* in light, so long as she follows the *Sun*, but so soon as ever she steps before the *Sun* she waines presently, and her light decreases: So the *Emperor*, so long as he is content to follow the *Pope*, and do all that he would have him, his Light, and his Power increase; but if he do but offer to step before (though that be his proper place) then his Light, and Honour, and Power, and all decrease. And this *Pope Gregory the Seventh* made too good upon the *Emperor Henry the Third*. And *Pope Adrian the Fourth*, and *Alexander the Fourth*, and *Lucius the Third*, with some others, upon *Frederick Barbarossa*. And some other *Emperors* were alike serv'd, where they did not submit. And I hope no man will blame the *Popes* Holiness for this. For, if the *Emperors* kept the *Popes* under for divers years together, whereas

* *Hic maximus Pontifex totius Ecclesiasticae Libertatis Unicus Auctor. Onuph. in Plat. in Greg. 7.* For taking Occasion by the War which *Henry the Fourth* had with the *Saxons* and their neighbours, and the complaint of the *Saxons* made to the *Pope* (of which *Platina* in the life of *Gregory the Seventh*) the *Pope* wise enough for his own advantages, fought not only to free himself from the *Emperor*, but to make the *Emperor* subject to him; and for this the History is plain enough.

[†] Papa ueste Regis Regum Vicarius nunquam erat de jure subditus Imperatoribus terrenis sed quia tum Potestas ejus non erat nota: — & quia viribus temporalibus substitutus erat, velle, nollet, subjectus esse cogebatur. Bellar. in Apologia, c. 15. Respons. ad Mendacium, 10. And Bellarmine is at the same Argument for Deposing of Kings too: Quia decerant vires temporales Christianis. Bellar. L. 5. de Rom. Pont. c. 7. §. Quod si Christiani. Now this is a most lewd untruth, as appears in Tertullian, who lived about the year 200 under Severus. And the Christians then had strength enough against the Emperor, had they had right enough with it.

[†] L. de Monar.

and as *Innocentius* did in the *Decretal* very grossly you may say, 'tis because the *Woman*, which all grant represented the *Revel. 12. 1. Church*, || *Revel. 12.* is clothed with the *Sun*, that is, with the glorious rays of the *Pope*, and had the *Moon*, that is, the

* *Emperor*, under her feet. For this is as good, as literal, as proper an Interpretation of these words, as that of *Innocentius* is of the words Gen. 1. God made two great Lights, the greater light to Rule the day, and the less to rule the night. Thus he or you

* Sic enim Alexander Tertius collum Frederici Primi pede comprimebat. & dixit, Scriptum est, Super aspidem & baliscum, Eccl. Jo. Nauclerus, Chron. Generatione 40. circa An. 1170. Gen. 1. 16.

may give your wits leave to play, if you will, for the *Popes Decretal* is a meer fancy. But the true Reason indeed, why *Innocentius* made it, was that above-mentioned. He was now in that Greatnes, that he thought he might pass any thing upon the *Christian world*, that pleased him: And was therefore resolved to bring it into the *Body of the Canon*, that after times might have, a *Law* to legitimate and make good their *Predecessors usurpation* over *Emperors* and *Kings*. And rather than fail of this, he would not spare the abusing of *Scripture* it self. Where by the way, dares A. C. say this *Pope* did not err in *Cathedra*, when he was so dazled between the *Sun* and the *Moon*, that he wanted light in the midst of it, to expound *Scripture*? Well, I would have the *Jesuit's* leave their practising, and remember, First, that one *Emperor* will not always be able to establish and preserve one only Uniform Practice and Exercice of Religion. Secondly, that supposing he both can and will so do, yet the *Jesuits* cannot be certain, that that one Uniform Exercise of Religion shall be the *Roman Catholick*. And thirdly, That as there is a *Body of Earth*, a world of Confusion to Eclipse their *Moon* the *Emperor*: so in the same way, and by like Interposition, the *Moon* when 'tis grown too near in Conjunction, may Eclipse their *Sun the Pope*. And there is no great doubt

doubt but he will, considering what some great Kings make of the Popes Power, at this day, when it pleases them.

And since we are in this Comparison between the *Sun* and *NUM. 12.* the *Moon*, give me leave a little farther to examine, who *A.C.* and his fellow-Jesuits with some others would have to be this one *Emperor*. I am not willing to meddle with any the secret *Designs of Foreign States*: But if they will express their *Designs* in *print*, or publish them by *Great and Full Authority*, I hope then it shall be neither unlawful, nor unfit for me, either to take *notice*, or to make use of them. Why then you may be pleased to know, They would have another *Translation of the Empire from Germany to Spain*. They think belike this *Emperors* line, though in the same *House*, is not *Catholick enough*. And if you ask me, how I know this Secret, I will not take it up upon any common Report, though I well know what that says. But I'll tell you how I know it. Somewhat above *four hundred* years after *Innocentius* made his Comment upon the two great *Lights*, the *Sun*, and the *Moon*, the *Pope* and the *Emperor*;

* a Spanish Frier follows the same Re-

semblance between the *Monarchies of Rome*

and *Spain*, in a Tract of his, intitled :

The Agreement of the two Catholick Monarchies,

and Printed in Spanish in *Madrid*, Anno

1612. In the *Frontispeice* or *Title-page* of

this Book there are set out two *Scutchions*: The one bearing

the *Cross-Keys of Rome*: The other the *Arms of Castile and*

Leon, both joined together with this *Motto*; *In vinculo pa-*

cis, in the bond of peace. On the one side of this there is a

Portraiture resembling *Rome*, with the *Sun* shining over it, and

darting his beams on *S. Peters Keys*, with this *Inscription*:

† *Luminare Majus*, the greater Light, that it may govern the ^{† Luminare} City (that is *Rome*) and the whole world. And on the other ^{Majus, ut} ^{prefit} *Urbi & fide* there's another *Image* designing *Spain*, with the *Moon* shi-

ning over that, and spreading forth its Rays upon the *Spanish Scutchion*, with this *Impress*: || *Luminare minus*, the less Light ^{|| Luminare} ^{Minus, ut sub-}

that it may be subject to the *City* (of *Rome* he means) and so ^{datur Urbi, &} ^{dominetur O-} *be Lord to govern the whole world* besides. And over all this *bi*.

in the top of the *Title-page*, there is Printed in Capital Letters,

Fecit Deus duo Luminaria magna, God made two great

Lights. There follows after in this *Author* a *Discovery* at

large of this *Blazoning* of these *Arms*; but this is the Sub-

stance of it, and abundantly enough to shew what is aimed

at, by whom, and for whom. And this Book was not stolen

out without the will and consent of the *State*. For it hath

Printed before it all manner of *Licence*, that a Book can well

have. For it hath the approbation of *Father Pedro de Bryza*, of

the Company of the *Jesuits*. Of *John de Arcedano*, Pro-

vincial

* John de Puente, *La Convenientia de las dos Monarquias Catolicas la de la Iglesia Romana, y la del Imperio Espanol, y defensa de la precedencia de los Reyes Catolicos de Espania à todos los Reyes del mundo.*

† *Luminare Majus*, the greater Light, that it may govern the ^{† Luminare} City (that is *Rome*) and the whole world. And on the other ^{Majus, ut} ^{prefit} *Urbi & fide* there's another *Image* designing *Spain*, with the *Moon* shi-

ning over that, and spreading forth its Rays upon the *Spanish Scutchion*, with this *Impress*: || *Luminare minus*, the less Light ^{|| Luminare} ^{Minus, ut sub-}

that it may be subject to the *City* (of *Rome* he means) and so ^{datur Urbi, &} ^{dominetur O-} *be Lord to govern the whole world* besides. And over all this *bi*.

vincial of the *Dominicans*. Of *Diego Granero*, the Licenser appointed for the *Supreme Council of the Inquisition*. And some of these revised this Book by * Order from the *Lords of that Council*. And last of all the † *Kings Priviledge* is to it, with high Commendation of the *Work*. But the *Spaniards* had need look to it for all this, lest the *French* deceive them. For now lately *Friar Campanella* hath set out an *Eclogue* upon the Birth of the *Dolphin*, and that *Permissu Superiorum*, by License from his *Superiors*. In which he says exprefly, || *That all Princes are now more afraid of France than ever, for that there is provided singularis cente- for it Regnum Universale, The Universal Kingdom, or Mo- mun colliget narchy.*

* Por Orden de los Señores del Consejo Supre-
mo.

† Por Manda-
do del Rey
nuestro Senior.

|| Quum Gal-
lia alat

2000000 ho-
minum. Ex

singulis cente-
ris sumendo u-

for it Regnum Uni-
versale, The Uni-
versal Kingdom, or Mo-
num colliget narchy.

200000 fire-

nuorum militum stipendiatorum, commode, perpetuoque. Propterea omnes terrae Principes metuunt nunc

magis à Gallia, quam unquam ab aliis; Paratur enim illa Regnum Universale. F. Tho. Campanellæ Ecloga in Principis Galliarum Delphini Narivitatem, cum Auctor. Descrip. Parisiis. 1639. Cum Permissu Superiorum.

NUM. 13.
A.C. p. 60.

But 'tis time to return: For *A. C.* in this passage hath been very Careful to tell us of a *Parliament*, and of *Living Magistrates* and *Judges* besides the *Law-Books*. Thirdly, therefore the *Church of England* (God be thanked) thrives happily under a *Gracious Prince*, and well understands that a *Parliament* cannot be called at all times: And that there are *Visible Judges*, besides the *Law-Books*, and *One Supreme* (long may he be, and be happy) to settle all *Temporal Differences* (which certainly, he might much better perform, if his Kingdoms were well rid of *A. C.* and his fellows.) And she believes too, That our *Saviour Christ* hath left in his *Church*, besides his *Law-book* the *Scripture*, *Visible Magistrates*, and *Judges*, that is, *Arch-bishops* and *Bishops*, under a gracious King, to govern both for *Truth* and *Peace* according to the *Scripture*, and her own *Canons* and *Constitutions*, as also those of the *Catholick Church*, which cross

not the *Scripture*, and the *Just Laws of the Realm*. * But she doth not believe there is any *Necessity* to have one *Pope*, or *Bishop* over the *Whole Christian world*, more than to have one *Emperor* over the whole world. Which were it possible, She can-

* Non esse necesse, ut sub Christo sit unus Rector totius Ecclesie, sed sufficit quod sint plures regentes diversas Provincias, sicut sunt plures Reges gubernantes plura regna. Ocham. Dial. L. 2. Tract. 1, p. 1. c. 30. ad 1.

not think fit. Nor are any of these intermediate *Judges*, or that *One*, which you would have *Supreme, Infallible*.

NUM. 14.
A.C. p. 60.

But since a *Kingdom*, and a *Parliament* please *A. C.* so well to pattern the *Church* by, I'll follow him in the way he goes, and be bold to put him in mind, That in some *Kingdoms* there are divers Businesses of greatest Consequence, which cannot be finally and bindingly ordered, but in and by *Parliament*. And particularly the *Statute-Laws*, which must bind all the Subjects, cannot be made, and ratified, but there. Therefore according to *A.C.'s* own Argument, there will be some Businesses also found,

found, (Is not the Setling of the Divisions of Christendom one of them ?) which can never be well settled, but in a * General Council : And particularly, the making of Canons, which must bind all Particular Christians, and Churches, cannot be concluded, and established, but there. And again ; As the Supreme Magistrate in the State Civil, may not abrogate the *Laws made in Parliament*, though he may dispense with the *Sanction, or Penalty of the Law quoad hic & nunc*, as the Lawyers speak ; so in the Ecclesiastical Body, no *Bishop*, no, not the *Pope* (where his Supremacy is admitted) hath power to † disannul, or violate the True and Fundamental Decrees of a *General Council*, though he may perhaps dispense, in some Cases, with some Decrees. By all which it appears, though somewhat may be done by the Bishops and Governors of the Church, to preserve the Unity and Certainty of Faith, and to keep the Church from renting, or for uniting it, when it is rent ; yet that in the *ordinary way* which the Church hath hitherto kept, some things there are, and upon great emergent Occasions may be, which can have no other Help than a lawful, free, and well composed *General Council* : And when that cannot be had, the Church must pray that it may, and expect till it may ; or else reform it self *per partes*, by *National or Provincial Synods*, (as hath been said * before.) And in the mean time, it little * § 24. Num. 1 beseems *A. C.* or any Christian, to check at the Wisdom of † Christ, if he have not taken the Way they think fitting to settle *Church-Differences*. Or if, for the Churches Sin, or Tryal, the way of composing them be left more uncertain than they would have it, *that they which are approved may be known*, 1 Cor. 11. 19. But the *Jesuit* had told me before, that a *General Council* had adjudged these things already. For so he says.

absurditas sequeretur, si post mortem Petri, Humanam Naturam à se creatam sine regime Unius Personae reliquisset. Extravagant. Com. Tit. de Majoritate & Obedientia c. Unam Santam. In addition. D. P. Bertrandi Edit. Paril. 1585.

* *Propter defectum Conciliorum Generalem totius Ecclesiae, que sola audeat intrepide corrigerre omnes, ea mala quoque Universalem tangunt Ecclesiam, manentia die incorrecta crescunt*, &c. Gerlon. *Declarat. Defectuum Virorum Ecclesiasticorum*, Tom. I. p. 209.

† *Sunt enim Indissolubilia Decreta, quibus reverentia debita est. Prosper. cont. Collatorem, c. I. And Turrecremata, who says every thing that may be said for the Pope's Supremacy, yet dares not say, Papam posse revocare & tollere omnia Statuta Generalium Conciliorum, sed Aliqua tantum Jode Turrecr. Summae de Ecclesia, L. 3. c. 55. Et postea. Papa non potest revocare Decreta primorum quatuor Conciliorum, quia non sunt nisi Declarativa Articulorum Fidei. Ibid. c. 57. ad 2.*

* § 24. Num. 1

† *And shall we think that Christ, the wisest King, hath not provided, &c. A. C. p. 60. Where I cannot but commend either A. C.'s Modesty, that he doth not ; or his Cunning, that he will not go so far as some have done before him ; though in these Words [Shall we think, &c.] he goes too far. Non videretur Dominus discretus fuisse (ut cum reverentia ejus loquar) nisi unicum post se talem Vicarium reliquerit, qui hec omnia potest. Fuit autem ejus Vicarius Petrus. Et idem discendum est de Successoribus Petri, cum eadem*

F. I told him, that a General Council, to wit, of Trent, had already Judged, not the Roman Church, but the Protestants, to hold Errors. That (saith the B.) was not a Lawful Council.

§. 27.
NUM. 1. B. It is true, that you replied for the Council of Trent. And my Answer was, not only, That the Council was not *Legal*, in the necessary Conditions to be observed in a *General Council*, but also, That it was *no General Council*: Which, again, you are content to omit. Consider it well: First, Is that Council *Legal*, the Abettors whereof maintain publickly, That it is lawful for them to conclude any Controversy, and make it be *de fide*, and so in your Judgment *Fundamental*, though it have not, I do not say now, the *Written Word* of God for *Warrant*, either in express *Letter*, or necessary *Sense* and Deduction (as all Unerring Councils have had, and as all must have that will not err) but

† Erianiſi non
confirmetur,
ne probabili
Testimoni
Scripturarum.
Stapl. Relat.
Cont. 4. Q. 1.
Art. 3.

* Here A. C. tells us, That doublets the Arrians also

did mistake, that at *Nice* the Pope had *Legats* to carry his *Messages*, and that one of them, in his place, sat as *President*. Why but first, 'tis manifest, that *Hofius* was *President* at the Council of *Nice*, and not the *Bishop of Rome*, either by himself, or his *Legats*. And so much *Athanafius* himself (who was present, and surely understood the Council of *Nice*; and who presided there, as well as A. C.) tells us: *Hofius hic est Princeps Synodorum*. (So belike He presided in other Councils, as well as at *Nice*.) *Hic formulam Fidei in Nicæna Synodo concepit*. And the *Arrians* themselves confess to *Constantius* the Emperor, then deduced to be theirs. *Apud S. Athanaf. Epist. ad felistar. vitam agentes*. But then Secondly, I do not except against the Pope's sitting as *President*, either at *Nice*; or *Trent*: For that he might do, when called, or chosen to it, as well as any other *Patriarch*, if you consider no more but his sitting as *President*. But at *Nice* the *Cause* was not his own, but *Christ's*, against the *Arrians*; whereas at *Trent*, it was merely his own, his own *Supremacy*, and his *Churches Corruptions*, against the *Protestantes*: And therefore surely not to sit *President* at the Trial of his own *Cause*, though in other *Causes* he might sit, as well as other *Patriarchs*. And for that of *Bellarmino*, L. 1. de Concil. c. 21. §. Tertia Conditio; namely, That 'tis unjust to deny the *Roman Prelate* his Right (jus suum) in Calling General Councils, and Presiding in them; in Possession of which Rights he hath been for 1500 Years. That's but a bold Assertion of the *Cardinal's*, by his leave; for he gives us no Proof of it, but his bare Word; whereas the very *Authentic* Copies of the Councils, published and printed by the *Romanists* themselves, affirm clearly, they were called by *Emperors*, not by the *Pope*; and that the *Pope* did not preside in all of them. And I hope *Bellarmino* will not expect we should take his bare Word against the *Councils*. And most certain it is, that even as *Hofius* Presided in the Council at *Nice*, and no way that, as the *Pope's Legat*; so also in the second General Council, which was the first of *Constantinople*, *Ne&garius*, Bishop of *Constantinople*, Presided. Concil. Chalced. Act. 6. p. 136. apud Binium. In the third, which was the first at *Ephesus*, St. *Cyril of Alexandria* Presided. And though *Pope Celestine* was joyned with him, yet he lent none out of the *West* to that Council, till many things were therein finisched, as appears apud Act. Concil. Tom. 2. c. 16, 17. In the fourth, at *Chalcedon*, the Legats of the *Bishop of Rome* had the Prime Place. In the fifth, *Eutychius*, Bishop of *Constantinople*, was *President*. In the sixth, and seventh, the Legats of the *Pope* were Presidents; yet so, as that almost all the Duty of a Moderator, or *President*, was performed in the seventh by *Tharasius*, Bishop of *Constantinople*; as appears manifestly in the *Acts* of that Council. And since these seven are all the General Councils, which the *Greeks* and *Latinis* joynly acknowledg; and that, in these, other *Patriarchs* and *Bishops* Presided, as oft, at least, as the *Bishops of Rome*; What's become of *Bellarmino's Brag*, that the *Pope* hath been possessed of this Right of Presiding in General Councils for the space of 1500 Years?

all

all that called for *Reformation*, or a *free Council*? And the || Pope || Leo io. Bull.
Jun. 8. 1520. himself, to shew his Charity, had declared and pronounced the *Appellants, Heretics*, before they were condemned by the *Council*. I hope; an Assembly of Enemies are no *Lawful Council*: And I think the Decrees of such an *one* are *omni jure nulla*, and carry their *Nullity* with them through all Law.

Again; Is that Council *General*, that hath none of the *Eastern* N U M. 2. *Churches Consent*, nor Presence there? Are all the *Greeks* so become *Non Ecclesia*, no Church, that they have no Interest in *General Councils*? It numbers, indeed, among the Subscribers, six *Greeks*: They might be so by *Nation*, or by *Title*, purposelly given them; but dare you say they were actually *Bishops* of, and sent from the *Greek Church*, to the Council? Or is it to be accounted a *General Council*, that, in many *Sessions*, had scarce *Ten Archbishops*, or *Forty or Fifty Bishops* present? And for the *West of Christendom*, nearer home, it reckons one *English*, St. *Aſſaph*. But *Cardinal Poole* was there too: and *English* indeed he was by *Birth*, but not sent to that *Council* by the *King*, and *Church of England*; but as one of the *Pope's Legates*: And so we find him at the *five first Sessions* of that Council: And at the beginning of the Council, he was not *Bishop* in the *Church of England*; and after he was *Archbishop of Canterbury*, he never went over to the *Council*. And can you prove, that St. *Aſſaph* went thither by *Authority*? There were but few of other *Nations*; and, it may be, some of them reckoned with no more truth, than the *Greeks*. In all the *Sessions* under *Paul the Third*, but two *French-men*, and sometimes none; as in the six under *Julius the Third*; when *Henry the Second* of *France* protested against that Council. And, in the end, it is well known, how all the *French* (which were then a good part) held off, till the *Cardinal of Lorrain* was got to *Rome*. As for the *Spaniards*, they laboured for many things, upon good Grounds, and were most unworthily overborn.

To all this *A. C.* hath nothing to say, but *That it is not necessary to the Lawfulness, and Generalness of a Council, that all Bishops of the World should be actually present, subscribe, or consent*; N U M. 3. A. C. p. 61. *but that such Promulgation be made, as is morally sufficient to give notice, that such a Council is called, and that all may come, if they will; and that a major part, at least, of those that are present, give Assent to the Decrees*. I will forget, that it was but pag. 59. in which *A. C.* speaks of *all Pastors*; and those, not only summoned, but gathered together. And I will easily grant him, that 'tis not necessary that all *Bishops* in the *Christian World* be † Vr. aliqui
militant, &
adventant, &
conveniant,
Eccl. Bellar. L. 1.
de Concil. c. 17.
Quarta, &
fatum. *present*, and *subscribe*: But sure 'tis necessary to the *Generalness* of a *Council*, that some be [†] there, and *authorized*, for all *Particular Churches*. And to the *Freedom* of a *Council*, that all that come, may come safe. And to the *Lawfulness* of a *Council*,

that all may come *unengaged*, and not *fastened to a Side*, before they sit down to argue, or deliberate. Nor is such a *Promulgation* as A. C. mentions, sufficient, but only in case of *Contumacy*; and that where they which are called, and refuse to come, have no just Cause for their not coming, as too many had in the Case of *Trent*. And were such a *Promulgation* sufficient for the *Generalness* of a Council, yet for the *Freedom* and the *Lawfulness* of it, it were not.

F. So (said I) would Arrians say of the Council of Nice. The Bishop would not admit the Case to be like.

§. 28. B. So indeed you said. And not you alone : It is the Common Objection made against all that admit not every latter Council, as fully as that *Council of Nice*, famous through all the Christian World. In the mean time, nor you nor they consider, that the Case is not alike, as I then told you. If the Case be alike in all, why do not you admit that which was held at *Ariminum*, and the second of *Ephesus*, as well as *Nice*? If you say (as yours do) It was because the *Pope* approved them not : That's a *true Cause*, but not *adequate*, or full. For it was, because the *Whole Church* refused them ; * with whom the *Roman Prelate* (standing then entire in the Faith) agreed, and so (for his *Patriarchate*) refused those Councils. But suppose it true, that these *Synods* were not admitted, because the *Pope* refused them ; yet this Ground is gained, That the Case is not alike for Men's Assent to *all Councils*. And if you look to have this granted, That the *Pope* must confirm, or the *Council* is not lawful, we have far more reason to look, that this be not denied, *That the Scripture must*

^{* §. 26. Num. 1.} † Here A. C. tells us, That the *Arrians* thought so of the *Council of Nice*, p. 61. Namely, that they departed from the Letter and Sense of Scripture. They said so indeed : But the Testimony of the whole Church, both then, and since, went with the Council, against the *Arrians*. So is it not here against the *Protestants*, for *Trent*. For they offer to be tried by that very *Council of Nice*, and all the ancient *Councils*, and *Fathers of the Church*, within the first four hundred Years, and somewhat farther.

not be departed from, in † Letter, or necessary Sense, or the Council is not lawful. For the Consent and Confirmation of *Scripture* is of far greater Authority to make the Council *Authentical*, and the Decisions of it *de fide*, than any Confirmation of the *Pope* can be. Now of these two, the *Council of Nice*, we are sure, had the first, the *Rule of Scripture* ; and you say it had the second, the *Pope's Confirmation*. The *Council of Trent*, we are able to prove, had not the *first* ; and so we have

* So *Stapleton* no reason to respect the *second*. And to what end do your Lear- often ; but the ned Men maintain, that a *Council* may make a Conclusion *de fide*, Fathers quite though it be simply * *ab extra*, out of all bound of *Scripture* ; but *Qua extra E- out of a Jealousie at least, that this of Trent, and some others, have, vangelium sim, non de- in their Determinations, left both Letter, and Sense of *Scripture* ? fendant Hilar. Shew this against the *Council of Nice*, and I will grant so much L. 2. ad Confit. of*

of the Case to be like. But what will you say, if † Constantine required, *That things thus brought into Question, should be answered, and solved by Testimony out of Scripture?* And the Bishops of the Nicene Council never refused that Rule. And what will you say, if they profess they depart not from it, * but are ready by many Testimonies of divine Scripture to demonstrate their Faith? Is the Case then alike betwixt it, and Trent? Surely no. But you say that I pretended something else, for my not admitting the Case to be alike.

Literaram di-
 vinitatis inspi-
 ratarum testi-
 monis. L. 2. in
 Syn. Nic. Tom. 1.
 per Nicolimum
 *lb. in Osiſ ſen-
 tentiā p. 517.
 Parati ex S.
 Spiritus arbi-
 trio per pluri-
 ma Divinarum
 Scripturarum
 testimonia de-
 monstrare hac utaſe habere.

F. Pretending that the Pope made Bishops of purpose, for his side. But this the Bishop proved not.

B. No: Nor had I reason to take on me to prove what I said not. I know it will be expected I should prove what I say. And it is hard to prove the purpose of the Pope's Heart. For if it be proved, that he made Bishops at that time; that some of them were *Titular* only, and had no *Liveliood* to subsist, but out of his *Purse* (and so must hang their Judgment at the strings of it;) that some of these thus made were sent to the *Council*; and sure not without their *Errand*: yet if the Pope will say, he neither made, nor sent them to over-rule the *Holy Ghost* at that Meeting, or of purpose for his side, (as no question but it will be said) who can prove it, that is not a *Surveyor of the heart*? But though the Pope's heart cannot be seen, yet if these, and the like Presumptions be true, it is a great sign that Trent was too corrupt, and factious a Meeting, for the *Holy Ghost* to be at. And sure the Case in this, not alike at *Nice*.

That which I said was, That Trent could be no Indifferent Council to the Church, the Pope having made himself a strong Party in it. And this I proved, though you be here not only content to omit, but plainly to deny the Proof. For I proved it thus, (and you || answered not) That there were more Italian Bishops there, than of all Christendom besides. More? Yea more

worthy of any answer, or looking into the Book for it. First, because 'tis only a Surmise of Adversaries, who are apt to interpret to the worst. Secondly, because there might be more Italian Bishops there, as being nearer, yet without any factious Combination with the Pope: As in the Greek Councils more Grecians were present. A. C. p. 62. No proof, or a weak one. Let the Reader Judge that. But why no Proof? Because a Surmise of Adversaries. Is that a Surmise of Adversaries, that is taken out of the Council it self? Is that Council then become Regnum divisionis, and apt to interpret the worst of it self? Yea, but there were more Italian Bishops, as being nearer. Molt true. Nearer a great deal than the Grecian Bishops: But the Bishops of France and of some parts of Germany were almost as near as the Italians themselves. And why then came no more of These, that were near enough? Well: A. C. may say what he will. But the Pope remembered well the Councils of Constance, and Basil, and thought it wisdom to make sure work at Trent. For in latter times, (for their own fears, no doubt) the Bishops of Rome have been no great friends to General Councils, especially Free ones: Multi suspicuntur, quod haec dissimilaverit Romana Curia & Concilia fieri neglexerit, ut possit ad suæ voluntatæ libitum pleniaria dominari, & Jura aliarum Ecclesiastarum liberius usurpare. Quod non afferro esse verum, sed quia hujusmodi laborat infamia, ideo, &c. Pet. de Aliaco, Card. Cameracensi L. de Reformat. Eccles. in Fascic. rerum expetend. fol. 204. A.

than

than double. And this I proved out of the *Council* it self, which you had in your hand in *Decimo sexto*; but had no great heart to look it. For, where the *number* of *Prelates* is expressed, that had *Suffrage* and *Vote* in that *Council*, the *Italians* are set down to be 187. and all the rest make but 83. So that there were more *Italian Bishops* by 104, than of all the rest of *Christendom*. Sure the *Pope* did not mean to be over-reached in this *Council*. And whatsoever became of his *Infallibility* otherwise, he might this way be sure to be *Infallible* in whatsoever he would have Determined: And this, without all doubt, is all the *Infallibility* he hath. So I proved this sufficiently, I think. For if it were not to be sure of a side, give any satisfying Reason, why such a potent Party of *Italians*, more than double to the whole Christian world, should be there? Shew me the like for *Nice*, and I will give it, that the Case is alike between these two *Councils*.

NUM. 3.

Here *Bellarmino* comes in to Help: But sure it will not help you, that he hath offered at as much against the *Council of Nice*, as I have urged against that at *Trent*. For he tells us, † *That in ex Occidente the Council at Nice, there were as few Bishops of the West present, as were at the East at Trent, but five in all*. Be it so: Yet miss *ex Italia*, this will not make the Case alike between the two *Councils*. First, *unus Episcopus* because I press not the disparity in number only; but with it *ex Gallia, unus ex Hispania, & unus ex Africa*, the *Pope's carriage*, to be sure of a *Major part*. For it lay upon the *Pope* to make sure work at *Trent*, both for himself, and his *Bellar. L. 1. de Concil. c. 17. S. Antefult.* Church. But neither the *Greek Church* in general, nor any *triarch of the East*, had any private Interest to look to, in the *Council at Nice*. Secondly, because I press not so much against the *Council of Trent*, That there were so exceeding many *Bishops of the West*, compared with those of the *East*, (for that must needs be, when a *Council* is held in the *West*) but that there were so many more *Italians*, and *Bishops obnoxious to the Pope's power*, than of all *Germany, France, Spain*, and all other Parts of the *West* besides. Thirdly, because both *Bellarmino* and *A. C.* seek to avoid the Dint of this Argument, by comparing the *Western* with the *Eastern Bishops*, and are content to say nothing about the Excessive number of *Italians*, to others of the *West*: That will receive a fuller Answer than any of the rest. For though very few *Western Bishops* were at the *Council of N.c.e*, being so remote: yet the same time *Pope Sylvester* held a *Council at Rome*, in which He with 275 *Bishops of the West* confirmed the *Nicene Creed*; * and *Anathematized all those which Concilii quod should dare to dissolve the Definition of that Holy, and Great Council*. Now let *Bellarmino*, or *A. C.* or any else shew, That when the *Council of Trent* sat, there was another *Council* (though never so privately in regard of their miserable Oppression) which sat in *Greece*, or any where in the *East*, under any Patri-

* *Omnes qui ansi fuerint dissolvere Definitionem Sancti & Magni Concilii quod congregarum est, Anathematizamus. Concil. Rom. 3. sub Sylvestro. Apud Binium. p. 449.*

Patriarch, or Christian Bishop, which did confirm the *Canons* of the Council of Trent, and *Anathematize* them which admitted them not ; and I will confess, they speak home to the Comparison between the Councils, else a blind Man may see the difference ; and 'tis a vast one.

But here A. C. makes account he hath found a better Reply to N U M. 4. this ; and now tells us, that neither French, nor Spanish, nor Schismatrical Greeks, did agree with the Protestants, in those Points which were defined in that Council ; especially after it was confirmed by the Pope ; as appears by the Censure of Jeremias, the Greek Patriarch : Who agreed with the Protestants, in the Points defined by that Council (as he speaks ;) or rather (to speak properly) against the Points there defined ; I know not. And, for ought A. C. knows, many might agree with them in Heart, that in such a Council durst not open themselves. And what knows A. C. how many might have been of their Opinion, in the main, before the Council ended, had they been admitted to a fair, and a free Dispute ? And it may be too, some Decrees would have been more favourable to them, had not the Care of the Pope's Interest made them fowrer : For else what mean these Words, Especially after it was confirmed by the Pope ? As for Jeremias, 'tis true, his Censure is, in many things, against the Protestants : But I find not that that Censure of his is warranted by any Authority of the Greek Church : Or that he gave the Protestants any Hearing, before he passed his Censure. And, at the most, it is but the Censure of a Schismatick, in A. C.'s own Judgment. And for his Flouribit which follows, That East and West would condemn Protestants for Hereticks ; I would he would forbear Prophecying, till both Parts might meet in a free General Council, that sought Christ more than themselves. But I find the Jesuit hath not done with me yet, but adds :

F. In fine ; The B. wished, That a Lawful General Council were called, to end Controversies. The Persons present said, that the King was inclined thereto, and that therefore we Catholicks might do well to concur.

B. And what say you to my Wish ? You pretend great Love to the Truth : Would you not have it found ? Can you, or any Christian, be offended, that there should be a good End of Controversies ? Can you think of a better End, than by a General Council ? And if you have a most Gracious King inclined unto it (as you say it was offered) how can you acquit yourselves if you do not consent ? Now here A. C. marvels what kind of General Council I would have, and what Rules I would have observed in it, which are morally like to be observed, and make an end of Controversies better than their Catholick General Conn.

Councils. Truly, I am not willing to leave *A. C.* unsatisfied in any thing : Nor have I any Meaning to trouble the Church with any New Devisings of mine. Any *General Council* shall satisfie me (and, I presume, all good Christians) that is lawfully called, continued, and ended according to the same Course, and under the

* *Ex iis Con-fame * Conditions*, which *General Councils* observed in the *Primiti-
cilia que om-nium confes-
sione confes-
sione Church*; which, I am sure, were *Councils General*, and *Ca-
Generalia fuc-
tum, qualia sunt quartuor
prima: Et ex conseruidine Conditions*, *A. C.* and his *Fellows* will be found as much, if not more defective in Performance of the *Ecclesiae collis-
gimus quartuor
Conditions* than in the *Conditions* themselves. Well: The *Je-*

*requiri, & suf-
ficere. Bellar. 1.
de Concil.c.17.*

§. 2.

B. I presume you do not expect I should enter into the Proof of this Controversie, *Whether a General Council may err in Determination, or not?* Your self brought no Proof that it cannot ; and till that be brought, my Speech is good that it can : And yet I hope to be found no Infringer of any Power given by Christ to his Church. But it seems by that which follows, you did by this Question (*Can a General Council err?*) but seek to win Ground for your other, which follows.

F. If a General Council may err, what nearer are we then (said I) to Unity, after a Council hath determined? Yes (said he) although it may err; yet we should be bound to hold with it, till another come to reverse it.

§. 32.

NUM. 1. B. Whether a *General Council* may err, or not, is a Question of great Consequence in the Church of Christ. *To say it cannot err*, leaves the Church not only without Remedy against an Error once determined, but also without Sense that it may need a Remedy, and so without Care to seek it; which is the Misery of the *Church of Rome* at this day. *To say it can err*, seems to expose the Members of the Church to an Uncertainty, and Wavering in the Faith; to make unquiet Spirits, not only to dis-respect former *Councils* of the Church, but also to slight and contemn whatsoever it may now Determine: Into which Error some Opposers of the *Church of Rome* have fallen. And upon this is grounded your Question, *Wherein are we nearer to Unity, if a Council may err?* But in relating my Answer to this, you are not so candid; for my Words did not sound as yours seem to do, *That we should hold with the Council, err, or not err, till another came to reverse it.* As if Grounds of Faith might vary at the Racket, and be cast of each side, as a cunning Hand might lay them.

You

You forget again, omit at least (and with what mind, you N U M . 2. best know) the *Caution* which I added. For I said, The Determination of a General Council erring was to stand in force, and to have External Obedience at the least yielded to it, till * *Evidence of Scripture*, or a *Demonstration to the contrary* made the Error appear; and until thereupon † another *Council* of equal Authority did reverse it. And indeed I might have returned upon you again: If a *General Council* not Confirmed by the *Pope* may err (which you affirm) to what end then a *General Council*? And you may answer, Yes: For although a *General Council* may err, yet the *Pope*, as *Head of the Church*, cannot. An excellent means of Unity, to have all in the *Church* as the *Pope* will have it, what ever *Scripture* say, or the *Church* think. And then I pray, to what end a *General Council*? Will his Holiness be so holy, as to confirm a *General Council*, if it determine ¶ Bellarmine's Reasons why a General Council should be useful, || Bellar. L. 4.
if not necessary, though the Pope be Infallible; they are so weak de Rom. Pont. c. 7. § 3. &c.

against him? And as for ¶ Bellar. L. 4.
if not necessary, though the Pope be Infallible; they are so weak de Rom. Pont. c. 7. § 3. &c.

Here A. C. tells me, *The Caution mentioned, as omitted, makes N U M . 3.* A.C. p. 63, 64.
my Answer worse than the Jesuit related it. And that in two things. First, *in that the Jesuit relates it thus: Although it may err: but the Caution makes it, as if it did actually err.* Secondly, *in that the Jesuit relates, That we are bound to hold it, till another come to reverse it; that is, we not knowing whether it do err or not, but only that it may err.* But the *Caution puts the Case so, as if the Determination of a General Council actually erring were not ipso jure invalid, but must stand in force, and have external Obedience yielded to it, till not only moral Certainty, but Evidence of Scripture, or a Demonstration to the Contrary, make the Error appear; And when it appears, we must yield our Obedience, till a Council of equal Authority reverse it, which perhaps will not be found in an whole Age.* So either the *Jesuit relates this speech truly, or less disgracefully.* And A. C. thinks, that upon better Judgment, I will not allow this *Caution*. Truly I shall not thank the *Jesuit* for any

any his kindness here. And for the *Caution*, I must and do acknowledge it mine, even upon *advisement*, and that whether it make my *Answer* worse, or better. And I think farther, that the *Jesuit* hath no great Cause to thank *A. C.* for this Defence of his Relation.

NUM. 4.
A.C. p. 63.

Firſt then the *Jesuit* (so says *A. C.*) doth in his *Relation* make it but a *Suppoſition*, That a *General Council*, may err. But the *Caution* expresses it as *actually* erring. True, but yet I hope this Expression makes no *General Council* *actually* err. And then it comes all to one, whether I suppose that such a *Council* *may* err, or that it do *err*. And 'tis fitter for clearing the Difficulties into which the Church falls in such a Case, to suppose (and more than a supposition it is not) a *General Council* * *actually* erring, then as only under a Possibility of Erring. For the Church hath much more to do to vindicate it self from such an Error *actually* being, than from any the like Error that might be.

NUM. 5.
A.C. p. 63.

Secondly, *A. C.* thinks, he hath got great advantage by the words of the *Caution*; in that I say, *A General Council erring is to stand in Force, and have External Obedience*, at least so far as it consists in *ſilence, Patience, and forbearance yielded to it, till Evidence of Scripture, or a Demonstration to the Contrary make the Error appear, and until thereupon another Council of equal Authority did reverse it*. Well! I say it again. But is there any one word of mine in the *Caution*, that speaks of our knowing of this Error? Surely not one (that's *A. C.*'s Addition.) Now suppose a *General Council* actually Erring in ſome Point of Divine Truth, I hope it will not follow that this Error must be fo grofs, as that forthwith it must needs be known to private men. And doubtleſs till they know it, Obedience must be yielded; Nay when they know it (if the Error be not maniſtely againſt *Fundamental Verity*, in which caſe a *General Council* cannot eaſily err) I would have *A. C.* and all wife men Consider, Whether *External Obedience* be not even then to be yielded. For if the *Controversies* arife in the Church, ſome end they must have, or they'll tear all in ſunder. And I am ſure no *Wifdom* can think that fit. Why then ſay a *General Council Err, and an Erring Decree be ipſo jure*, by the very Law it ſelf invalid; I would have it wiſely conſidered again, whether it be not fit to allow a *General Council* that Honour and Priviledge, which all other *Great Courts* have. Namely, That there be a Declaration of the Invalidity of it's *Decrees*, as well as of the *Laws* of other Courts, before private men can take liberty to refufe Obedience. For till ſuch a declaration, if the *Council* stand not in force, *A. C.* ſets up Private Spirits to controle *General Councils*; which is the thing he fo often, and fo much cries out againſt in the *Protestants*. Therefore it may ſeem very fit and

**Synodus Generalem alii quoties errasse perceperimus.*
Wald. L. 2. de Doctrin. Fidei,
Art. 2. c. 19.
§ 1.

and necessary for the Peace of Christendom, that a *General Council* thus erring should stand in force, till *Evidence of Scripture, or a Demonstration make the Error to appear*, * as that another *Council of equal Authority reverse it*. For as for *Moral Certainty*, that's not strong enough in *Points of Faith*, (which alone are spoken of here.) And if another *Council of equal Authority* cannot be gotten together in an Age, that is such an Inconvenience, as the Church must bear when it happens. And far better is that Inconvenience, than this other,

* It is not long since A. C. compared Councils to Parliaments; it was but p. 30. And I hope a Parliament and the Acts of it must stand in force, though something be mistaken in them, or found hurtful, till another Parliament of equal Authority reverse it and them. For I presume you will not have any inferior Authority to abrogate Acts of Parliament.

† that any *Authority less than a General Council*, should rescind † § 33. *Confid. the Decrees of it*, unless it err manifestly, and intolerably: Or ⁴ Num. 1.

that the whole *Church* upon peaceable, and just complaint of

this Error, neglect or refuse to call a *Council*, and examine it.

And there come in *National or Provincial Councils* to || reform §§ 24. Num. 1. for themselves. But no way must lye open to *private Men* to * § 33. *Num. 1.*

* *Refuse Obedience*, till the *Council* be heard, and weighed, as well as that which they say against it; yet with † *Bellarmino's* ^{† Non est inferiorum iudicari et Superioris legitime procedant necne, nisi manifestissime constet inolerabilem Errorem committi.} *Exception still: so the Error be not manifestly intolerable*. Nor is it fit for *Private Men*, in such great Cases as this, upon which the whole Peace of *Christendom* depends, to argue thus: The Error appears, Therefore the *Determination* of the *Council* is *ipso jure* invalid. But this is far the safer way (I say still when the Error is neither *Fundamental*, nor *in it self manifest*) to argue thus: The *Determination* is by *equal Authority*, and that *secundum jus*, according to Law declared to be invalid; Therefore the Error appears. And it is a more humble and conscientious way for any *private Man* to suffer a *Council* to go before him, than for him to out-run the *Council*. But weak and Ignorant Mens out-running both God, and his *Church*, is as bold a Fault now on all sides, as the daring of the Times hath made it fine.

Common. As for that which I have added concerning the Possibility of a *General Councils erring*, I shall go on with it, without asking any farther leave of A. C.

For upon this Occasion I shall not hold it amiss a little more at large to *Consider* the Point of *General Councils*, *How they may, or may not err*; And a little to look into the *Roman and Protestant Opinion* concerning them, which is more agreeable to the *Power and Rule which Christ hath left in his Church*; and which is most preservative of *Peace established*, or ablest to reduce perfect *Unity* into the *Church of Christ*, when that poor *Ship* hath her Ribs dashed in funder by the Waves of *Contention*. And this I will adventure to the *World* but only in the *Nature of a Consideration*, and with submission to my *Mother the Church of England*, and the *Mother of us all, the Universal Catholick*

§ 33.

Church of Christ; As I do most humbly All whatsoever else is herein contained.

Confid. 1. First then, I Consider, whether all the Power, that an Oecumenical Council hath to Determine, and all the Assistance it hath, not to err in that

* *Si Ecclesia Universitati non est data illa Authoritas, Ergo neque Concilio Generali, quatuorvis Ecclesiam Universalem representat.* Bellar. Lib.2. de Council.c.16. § Quod si Ecclesia.

† *Concilium Generale Ecclesiam representans.* Ja. Almain. in 3. Sent. D.24. Q. unica. Episcopi sunt Ecclesia representative, ut nostri loquuntur. Bellarm. Lib.3.de Eccles. Mistr. c.14. § 3.

|| § 26. Num. 8.

* *Catholick Universal Body of the Church, and Clergy in the Church, † whose Representative it is?* And it seems it hath. For the Government of the Church being not || Monarchical, but as *Christ is the Head*, this Principle is inviolable in Nature: Every Body Collective that represents, receives power and priviledges from the Body which is represented; else a Representation might have

force without the thing it represents; which cannot be. So * *Omnis representatione virtute minor est Re ipsa, vel Representatio* there is no Power in the Council, no Assistance to it, but what is in, and to the Church. But yet then it may be Questioned, whether the Representing Body hath * all the Power, Strength, Veritate cuius and Priviledge, which the Represented hath? And suppose it hath all the Legal Power, yet it hath not all the Natural, either of Strength, or Wisdom, that the whole hath. Thom. 1.2. q. 101. A.2 ad 2.

Now because the Representative hath Power from the Whole, and the Main Body can meet no other way; therefore the † *Possit enim contingere quid Congregatio Generalis effent pauci & spactu illorum Concilium Generale minime convenientem.* Sc.Och. Dial.par.3. lib.3.cap.13. Acts, Laws, and Decrees of the Representative, be it Ecclesiastical, or Civil, are Binding in their Strength. But they are not so certain, and free from Error, as is that Wisdom which resides in the Whole. For in Assemblies merely Civil, or Ecclesiastical, all the able and sufficient Men cannot be in the Body that Represents; And it is as possible, so many † able and sufficient Men (for some particular business) may be left out as that they which are in, may miss, or mis-apply that Reason, and Ground, upon which the Determination is principally to rest. Here, for want of a clear view of this Ground, the Representative Body erres; whereas the Represented by Virtue of those Members which saw and knew the ground, may hold the Principle inviolated.

Confid. 2. Secondly, I Consider, That since it is thus in Nature, and in Civil Bodies, if it be not so in Ecclesiastical too, some reason must be given why; || For that Body also consists of Men: Those Men neither all equal in their Perfections of Knowledge and Judgment, whether acquired by Industry, or rooted in Nature, or infused by God. Not all equal, nor any one of them perfect, and absolute, or freed from Passion and humane Infirmities. Nor doth their Meeting together make them Infallible in all things, though the Act which is hammered out by many together, must in reason be perfecter, than that which is but the Child of one Man's Sufficiency. If then a General Coun-

|| *Ecclesia est unum Corpus mysticum per Similitudinem ad Naturam.* Durand.3. D.14. Q.2. N.5. Biel. Lect. 23. in Can.Miss.

Council have no ground of *Not erring* from the *Men*, or the *Meeting*, either it must be at all, or it must be by some assistance and power upon them, when they are so met together: And this, if it be less than the *Assistance of the Holy Ghost*, it cannot make them secure against Error.

Thirdly, I Consider, That the Assistance of the *Holy Ghost Confid.* ^{3:} is without Error; That's no Question; and as little there is, ^{N U M . 1.} That a Council hath it. But the Doubt that troubles, is, *Whether all the assistance of the Holy Ghost be afforded in such a High manner, as to cause all the Definitions of a Council in matters Fundamental in the Faith, and in remote Deductions from it, to be alike Infallible?* Now the *Romanists*, to prove there is ^{* Omnen veritatem infalli-} *infallible Assistance*, produce some places of Scripture; ^{biliter docen-} ^{di, &c. Stapl. Reclect. Pref.} The places which *Stapleton* there rests upon, are these: ^a *I will send you the Spirit of Truth, which will lead you into all Truth.* ^{ad Lectorem.} And, ^b *This Spirit shall abide with you for ever.* And, ^c *Behold I am with you to the end of the world.* To these, others add: ^d *The founding of the Church upon the Rock, against which the gates of Hell shall not prevail.* And, *Christ's Prayer for S. Peter,* ^e *That his Faith fail not.* And *Christ's Promise,* *That where two or three are gathered together in his Name, he will be in the midst of them.* And that in the ^f *Acts: it seemed good to the g* ^{e S. Luk. 22. 32.} *g Acts 15. 28.* ^{f S. Mat. 18. 20.} ^{g S. Mat. 16. 18.} *Holy Ghost, and to us.*

For the first, which is, *Leading into all truth, and that for ever.* ^{* Prosp. de vō-} ^{cat. Gent. L. 1.} ^{*} *All*, is not always universally taken in Scripture. Nor is it here simply for *All Truth*: For then a *General Council*, ^{c. 10..} could no more err in *matter of Fact*, than in *matter of Faith*; in which yet [†] *your selves grant it may err.* But into *All Truth*, is a limited *all*: *Into all Truth absolutely necessary to Salvation*: And this, when they suffer themselves to be led by the Blessed Spirit, by the Word of God. And all Truth which Christ had before (at least fundamentally) delivered unto them: ^h *He shall receive of mine, and shew it unto you.* And again, ⁱ *He shall teach you all things, and bring all things to your remembrance, which I have told you.* And for this necessary Truth too, the Apostles received this Promise, *not for themselves, and a Council, but for themselves, and the * whole Catholick Church;* of which a Council, be it never so general, is a very little part. Yea, and this very *Assistance* is not so absolute, nor in that manner to the *whole Church*, as it was to the *Apostles*; neither doth Christ in that place speak directly of a *Council*, but of his *Apostles Preaching, and Doctrine.*

As for *Christ's being with them unto the end of the world,*

^{N U M . 2.}

the

^{* Bellarm. 2. de Concil. c. 9. § Alteram. Affi-}
<sup>stentia Sp. San-
cti non est pro-
per Concilium
Universam
Ecclesiam.</sup>

the Fathers are so various, that in the sense of the *Ancient Church*, we may understand him present in *Majesty, in

* S. Aug. Tr. 50 in S. Job. Isidor. 1. Sent. cap. 14.

† S. Hilar. in Psal. 124. Justin Martyr. Dial. cum Tryphone Prosp. Epist. ad Demetriadem.

|| S. Hilar. in Psal. 124. Prosp. Lib. 2. de vocat. Gent. cap. 2. Leo Serm. 2. de Resurrect. Dom. cap. 3. Isidor. in Job. c. 21.

† Power, in Aid and || Assistance, against the Difficulties they should find for

Preaching Christ; which is the native sense, as I take it. And this Promise was made to support their weakness. As for his

* S. Cyril lib. 7. Presence, in teaching by the Holy Ghost, * few mention it; and Dial. de Trin. no one of them which doth, speaks of any Infallible Assistance, Prosp. Epist. ad Demetriadem farther than the succeeding Church keeps to the Word of the Apostles, as the Apostles kept to the Guidance of the Spirit. Be-

† S. Hilar. in Psal. 124. S. Cyril L. 7. de Trin. S. Aug. 6. de Gen. ad Lit. c. 8. S. Leo Serm. 10. de Nat. Dom. c. 5. Isid. in Job. c. 12. In all which places, Vobiscum is either interpreted cum suis, or Fidelibus, or Universa Ecclesia

sides, the † Fathers refer their speech to the Church Universal, not to any Council, or Representative Body.

|| Hoc colligitur, sed queritur And || Maldonate adds, That this His presence by non quid colligitur, sed quid dicere voluit. Maldonat. in S. teaching, is, or may be a Collection from the place, Mar. 28. but is not the Intention of Christ.

N II M. 4. For the Rock upon which the Church is founded, which is the * 1 Cor. 3. 11. next Place, we dare not lay any other Foundation, than *Christ: † Ephes. 2. 20. Christ laid his † Apostles, no question, but upon Himself. With these S. Peter was laid, no man questions, and in prime place of Order, (would his claiming Successors be content with that) as appears, and divers Fathers witness, by his particular designation, Tu es Petrus; But yet the Rock even there spoken of, is not S. Peter's person, either only, or properly, but the Faith which he professed. And to this, besides the Evidence, which

|| S. Ignat Epist ad Philadelph. 29. si suam firmavit Ecclesiam super Petram, adificatione spirituali. S. Hilar. l. 6. de Trin. Super hanc igitur Confessionis Petram Ecclesie adificatio est. Ex paulo post: Hec Fides Ecclesie fundamentum est. S. Greg. Nyss. ad Trin. adversus Iudeos: Super hanc Petram adificabo Ecclesiam meam, super Confessionem videlicet Christi. S. Isid. Pelus. Epist. l. 1. Epist. 235. Ut haec ratione certam omnibus Confessionem tradaret, quam ab eo inspiratus Petrus tanguam Basin, ac Fundamentum fecit, super quod Dominus Ecclesiam suam extruxit. S. Cyril. Alexand. de Trin. l. 4. Petram opinor per agnominationem, aliud nihil quam inconcussam & firmissimam Discipuli fidem vocavit, in qua Ecclesia Christi ita fundata, & firmata esset, ut non laberetur. Sc. B. Theodor. in Cant. Petram appellat fides pietatem, veritatem professionem, Sc. Et super hanc Petram adificabo Ecclesiam meam. S. Greg. Epist. l. 3. Ep. 33. In vera fide perficit, & vitam vestram in Petram Ecclesie, hoc est, in Confessione. B. Petri Apostolorum Principis solidat. e. Theophilact. in Matth. 16. Super eum adificavit Ecclesiam, quia enim confessus erat, Sc. quod haec Confessio fundamentum erit. Sc. S. Aug. in 1. Epist. S. Joban. tract. 10. Quid est, Super hanc Petram? Super hanc Fidem super id quod dictum est, Tu es, Sc. S. Bas. Seleuc. Orat. 25. Hanc Confessionem cum non nassis Christus Petram, Petrum nuncupat eum qui primum illam est confessus, donans illi hanc appellationem tanguam insigne, & monumentum hujus confessionis. Hec enim est revera Petrus Petra, hec fulvis basi, Sc. S. Jacob. Liturg. Ex. iiii. Petrus & noster, p. 26. Sc. And some which join the person of S. Peter, profess it is proper robur Confessionis Justin. Mart. Dial. cum Tryph. S. Chrysost. Hom. 2. in Psal. 50. S. Ambro. L. 10. in S. Luc. 24. And S. Greg. gives it for a Rule, when Petrus is read in the singular number (and so it is here) christus est, Christ is signified.

* Non deficit. S. Bern. Serm. 79. in Cant. And Bellarmine himself going to prove Ecclesiam non posse deficere, begins with this very place of Scripture, L. 3. de Eccles. c. 13.

* Bellar-

† Bellarmine be true, That there are many things, even de fide, ^{† L. 3. de Eccles. c. 14. § Quinto} of the Faith; which yet are not necessary to Salvation. Besides, even here again, the Promise of this stable edification, ^{sunt de Fide,} is to the whole Church, not to a Council; at least no further than ^{que non sunt} ^{absolute necessaria ad salutem.} a Council builds, as a Church is built, that is, upon Christ.

The next Place is Christ's Prayer for S. Peters Faith. The native sense of which Place is, That Christ prayed, and obtained for S. Peter perseverance in the grace of God against the strong temptation, which was to winnow him above the rest. But to conclude an Infallibility hence in the Pope, or in his Chair, or in the Roman See, or in a General Council, though the Pope be President, I find no one Ancient Father that dare adventure it. And * Bellarmine himself, beside some Popes, in their own Cause (and that in Epistles counterfeit, or fally alledged) ^{* Lib. 4. de Rom. Pont. cap. 3.} hath not a Father to name for this sense of the Place, till he come down to Chrysologus, Theophylact, and S. Bernard: of which Chrysologus his speech is but a flash of Rhetorick; and the other two are men of yesterday, compared with Antiquity, and lived whent (it was God's great grace, and Learned mens wonder) the corruption of the time, had not made them corrupter than they are. And † Thomas is resolute, That what is meant here beyond S. Peter's Person, is referred to the whole Church. And the Gloss upon the Canon-Law is more peremptory than he, even to the Denial, that it is || meant of the Pope. And if this Place warrant not the Popes Faith, where is the Infallibility of the Council that in your Doctrine depends upon it?

The next place is Bellarmine's choice one, and his first; and N U M. 6.

he says 'tis a proper place for Proof of the Infallibility of General Councils. This place is Christ's Promise: Where two or three are gathered together in my Name, there am I in the midst of them, ^b S. Matth. 18. And he tells us, The strength of the Argument is not taken from these words alone, but as they are continued with the former; and ^c that the Argument is drawn à Minoris ad Majus, from the less to the greater. Thus ^d If two or three gathered together in my

^a Testimonia propria sunt tria. Primum est Mat. 18. &c. Bellarm. L. 2. de Concil. c. 2. § 4. Sed contrà Firmatis Conciliorum propriè non innititur his verbis. Stapl. Relect. Controvers. 6. q. 4. A. 4. ad 4. Locis hic non debet hoc propositio accommodari. Valentia in Tho. Tom. 3. Dijpar. 1. R. 1. Pando 7. § 45.
^b S. Matth. 18. 19, 20.

^c Additâ Argumentatione à Minoris ad Majus, &c. Bellarm. L. 2. de Concil. c. 2. § 4. Et Stapl. Relect. Cont. 6. q. 3. A. 4.

^d Si duo vel tres congregari in nomine meo obrinrent semper quod pertinet à Deo, &c. Bellarm. ibid. § 5.

Name, do always obtain that which they ask at Gods hands, to wit, wisdom and knowledge of those things which are necessary for them: How much more shall all the Bishops gathered together (in a Council) always obtain wisdom and knowledge to judge those things, which belong to the direction of the whole Church? ^e answer; First, 'tis most true, that here is little strength

strength, in these words alone. For, though the *Fathers* make different interpretations of this place of Scripture, yet * most of them agree in this, That this Place is to be understood of *tres parisi spiritu Consent in Prayer*. And this is manifest enough in the *Text* it *tu & voluntate collecti sunt* self. *Secondly*, I think there is as little strength in them by the *Ec. Theoph.* Argument drawn à *Minori ad Majus*. And that I prove two *in S. Mat. 18* ways. *First*, Because though that Argument hold in *Natural*, *S. Cyprian.* and *Necessary things*; yet I doubt it holds not either in *Voluntary*, or *Promised things*, or things which depend upon their *Institution*. For he that promises the less, doth not hereby promise the greater; and he which will do the less, will not always do the greater. *Secondly*, Because this Argument from the less to the greater, can never follow, but where, and so far as the thing upon which the Argument is founded, agrees to the less. For if it do not always agree to the less, it cannot necessarily pass from thence to the greater. Now that upon which this Argument is grounded here, is *Infallible hearing, and granting the Prayers of two or three met together in the Name of Christ*. But this *Infallibility* is not always found in this Less Congregation, where two or three are gathered together. For they often meet, and pray, yet obtain not, because there are divers other Conditions necessarily required (as *S. Chrysostom* † observes) to make the Prayers of a Congregation heard, beside their gathering together in the Name of Christ. And therefore it is not extended to a greater Congregation, or Council, unless the same Conditions be still observed. Neither doth Christ's Promise, *Ego in Medio, I will be in the midst of them*, infer, That they, the greater or the less, three or three hundred, have all, even || necessary things infallibly granted unto them, as oft as they ask, if they ask not as well as they ought, as what they ought. And yet most true it is, that where more or fewer are gathered together in the Name of Christ, there is he in the midst of them; but to assist, and to grant whatsoever he shall find fit for them, not *Infallibly* whatsoever they

[†]Quomodo igitur à Patre cuncta non consequentur? Quia multæ sunt Causæ non impetrandi, &c. *S. Chrysostom. Hom. in S. Matth. 18. Et Bellarm. iſe. Si congregari in Nominis Christi sit Nota Ecclesiæ, non erit quomodocunq; congregari. Sic enim omnes Heresēs, & Schismata congregantur in nomine Christi. Sed, Ec. L. 4. de Notis Ecclesiæ, c. 2. § Tertius non.*

¶Etsi Christus adsit in medio talium non adest tamen ad omnem effectum, aut ad hunc qui est Jūdicare de fide Stapl. Relect. Controv. 6. q. 3. A. 4. ¶Sed nec illi Semper ad Deum respiciunt qui in medio eorum est. Nec Deus sic adest in qui respiciunt ad Ipsum, ut omnem veritatem doceat in instanti; & omni tempore simul, Ec. Ju-nius in Bellar. L. 2. de Concil. c. 2.

shall think fit to ask for themselves. And therefore *S. Cyprian*, though he use this very Argument à *Minori ad Majus*, from the less to the greater, yet he presumes not to extend it as *Bellarmino* doth, to the obtaining of *Infallibility*; but only useth it in the General way, in which there neither is, nor can be doubt of the truth of it. Thus: * If two that are of one mind to God possunt; quid, ward, can do so much; what might be done, if there were Unanimitas among all Christians? Undoubtedly more, but not All whatsoever they should ask, unless all other Requisites were present.

* Si duo unanimes tancum apud omnes essent? S. Cypr. l. 4. Epist. 4.

*Thirdly, In this their own * Great Champions disagree from Bel-* * Non ad In-
*larmine, or he from them. For Gregory de Valentia and Staple- fallibilem cer-
ton tell us, That this place doth not belong properly to prove an titudinem ali-
Infallible Certainty of any Sentence, in which more agree in the tie, in quam
Name of Christ; but to the Efficacy of Consent for obtaining that cuius Senten-
which more shall pray for in the Name of Christ, if at least that plures in No-
be for their Souls Health. For else you may prove out of this mine Christi
Place, that not only the Definition of a General Council, but even consensu,
of a Provincial; nay, of two or three Bishops gathered together, locus hic E-
is valid; and that without the Pope's Assent. vangelii pro-
prie accommo-
dari debet, sed
ad efficaciam
consentioris*

*plurimum ad id imperrandum, quod unanimiter in Christi Nomine petunt, si id quidem ad eorum salu-
tem expediat. Secus enim non modo ex illo loco probabitur, &c. Greg. de Valen. Tom. 2. in Thom.
Disput. 1. Q. 1. Punct. 7. S. 45. And although Stapleton approves this Argument, à Minori ad Majus,
yet withal he says, Firmitas Conciliorum illis Christi verbis propriis non innititur; Quia nec Christus
ibi de Conciliis Episcoporum loquitur, sed de quavis Fidelium unanimi Congregatione. Nec eti, &c.
Stapl. Relect. Controv. 6. q. 6. A. 4.*

The last Place mentioned for the *Infallibility of General Coun-* N U M. 7.
cils is that, Act. 15. where the *Apostles* say of themselves, and the
Council held by them; *It seems good to the Holy Ghost, and to us.*
And They might well say it; for They had Infallibly the Assistance
of the *Holy Ghost*, and They kept close to his *Direction*. But I do
not find, that any *General Council* since, though they did implore
(as they ought) the Assistance of that *Blessed Spirit*, did ever
take upon them to say, *in terminis*, in express Terms, of their
Definitions: *Vixum est Spiritui Sancto, & Nobis;* It seemed good
to the *Holy Ghost*, and to Us. Acknowledging even thereby
(as I conceive) a great deal of difference in the Certainty of those
things, which a *General Council* at after determined in the Church,
and those which were settled by the *Apostles* when They sat in
Council. But though I do not find, that They used this Speech
punctually, and *in Terms*, yet the *Fathers*, when They met in
Council, were confident, and spake it out, That They had Assi-
stance from the *Holy Ghost*; yet so, as that They neither took
Themselves, nor the *Councils* they sat in, as *Infallibly Guided* by
the *Holy Ghost*, as the *Apostles* were. And
Valentia is very right: † *That though the*
Council say, they are gathered together in the
*Holy Ghost, yet the Fathers are neither Ar-
rogant in using the Speech, nor yet Infallible*
for all that. And this is true, whether the
Pope approve, or disapprove their Definitions;
though *Valentia* will not admit that: The
Pope must be (with him) *Infallible*, whatever
come of it. Now though this be but an *Ex-
ample*, and include no Precept, yet both || *Stapleton* and * *Bellarmino* make this Place a pro-
per Proof of the *Infallibility* of *General Coun-
cils*. And † *Stapleton* says, the Decrees of Coun-

† Quintum Argumentum, &c. Aut
junt ergo Arrogantes, quod putandum
non est, Aut infallibiliter definitur.
Respondet Valentia concedendo neu-
trum, Tom. 3. in Thom. Disp. 1. Q. 1.
Punct. 7. S. 45.

|| Firmitas eorum nititur Exemplo
primi Concilii. Stapl. Relect. Cont. 6.
q. 3. A. 4. ad 3.

* Et Bellarm. dicit locum hunc esse ter-
rium è Propriis. L. 2. de Concil. c. 2.
§ Tertius Locus.

† Conciliorum Decreta sunt Spiritus
Sancti Oracula. Stapl. abid. Sententia
Orthodoxa prima.

cils are the very Oracles of the Holy Ghost ; which is little short of Blasphemy. And * Bellarmine adds, that, Be-

* Si illud Concilium ex quo formam accepimus omnia alia Concilia afferit Decreta sua esse Decreta Spiritus Sancti, certe idem afferere possunt cetera legitima Concilia, &c. Bellarm. ibid.

cause all other Councils borrowed their Form from this, therefore other Lawful Councils may affirm also, that their Decrees are the Decrees of the Holy Ghost. Little considering there-

while, that it is one thing to borrow the Form, and another thing to borrow the Certainty, and the Infallibility of a Council. For suppose that After-Councils did follow the Form of that first Council exactly, in all Circumstances, yet, I hope, no advised Man will say, there is the like Infallibility in other Councils, where no Man fate that was inspired, as was in this, where all, that fate as Judges, were Inspired. Or if any Jesuit will be so bold as to say it, he had need bring very good Proof for it, and far better than any is brought yet. Now that all Councils are not so Infallible as was this of the Apostles, nor the Causes handled in them, as there they were,

† Vide quād prudenter, agunt non precipiat Sententiam, sed singula expendunt. In rebus enim Fidei & que conscientiam tangunt, non sat est dicere, Volumus & Mandamus. Vides igitur quomodo Conveniunt Apostoli, simpliciter Conveniunt, nibil nisi Deum querunt, & aliorum salutem experunt, &c. Quid igitur mirum si in hoc Concilio fuerit Spiritus Sanctus ? &c. Nos aliter Convenimus, nempe cum magnâ pompa, nosque ipsos querimus ; atque nobis pollicemur nibil nobis non licere de Plenitudine Potesatis. Et quomodo Spiritus Sanctus ejusmodi Concilia probare posse ? Feras in Act. 15. 7.

is manifest by † One of their own ; who tells us plainly, That the Apostles, in their Council, dealt very prudently, did not precipitate their Judgment, but weighed all things. For in Matters of Faith, and which touch the Conscience, it is not enough to say, Volumus & Mandamus, We Will and Command. And thus the Apostles met together in Simplicity and Singleness, seeking nothing but God, and the Salvation of Men. And what Wonder if the Holy Ghost were present in such a Council ? Nos aliter. But we meet otherwise, in great Pomp, and seek our Selves ; and promise our selves, that we may

do any thing out of the Plenitude of our Power. And how can the Holy Ghost allow of such Meetings ? And if not allow, or approve the Meetings, then certainly, not concur to make every thing Infallible, that shall be concluded in them.

NUM. 8.

And for all the Places together, weigh them with Indifferency, and either they speak of the Church (including the Apostles) as all of them do ; and then all grant, the Voice of the Church is God's Voice, Divine and Infallible : Or else they are general, unlimited, and appliable to private Assemblies, as well as General Councils ; which none grant to be Infallible, but some mad Enthusiasts. Or else they are limited, not simply into All Truth, but All necessary to Salvation ; in which, I shall easily grant, a General Council cannot err, suffering it self to be led by this Spirit of Truth in the Scripture, and not taking upon it to lead both the Scripture and the Spirit. For suppose these Places, or any other, did promise Assistance, even to Infallibility, yet they granted it not to every General Council, but to the Catholic Body of the Church it self ; and if it be in the whole Church principally, then is it in a General Council, but by

by Consequence ; as the Council represents the Whole. And that which belongs to a thing by Consequent, doth not otherwise, nor longer, belong unto it, than it consents and cleaves to that, upon which it is a Consequent. And therefore a General Council hath not this Assistance, but as it keeps to the whole Church, and Spouse of Christ ; whose it is to hear his Word, and determine by it. And therefore, if a General Council will go out of the Churches way, it may easily go without the Churches Truth.

Fourthly, I Consider, That All agree, That the Church in General can never err from the Faith necessary to Salvation : No Persecution, no Temptation, no Gates of Hell (whatsoever is meant by them) can ever so prevail against it. For all the Members of the Militant Church cannot err, either in the whole Faith, or in any Article of it ; it is impossible. For if all might so err, there could be no Union between them, as Members, and Christ, the Head : And no Union between Head and Members, no Body, and so no Church, which cannot be. But there is not the like Consent, that * General Councils cannot err. And it seems strange to me, the Fathers having to do with so many Hereticks, and so many of them opposing Church-Authority, that, in the Condemnation of those Hereticks, this Proposition, even in Terms (*A General Council cannot err*) should not be found in any one of them, that I can yet see. Now suppose it were true, that no General Council had erred, in any Matter of Moment, to this day, which will not be found true ; yet this would not have followed, that it is therefore infallible, and cannot err. I have no Time to descend into Particulars, therefore to the General Rule. St. Augustine † puts a Difference between the Rules of Scripture, and the Definitions of Men. This Difference is ; *Præponitur Scriptura, That the Scripture hath the Prerogative.* That Prerogative is, That whatsoever is found written in Scripture may neither be doubted, nor disputed, whether it be true, or right. But the Letters of Bishops may not only be disputed, but corrected by Bishops that are more learned and wise than they, or by National Councils ; and National Councils by Plenary, or General : And even || Plenary Councils themselves may be amended, the former by the latter. It seems it was no News with St. Augustine, that a General Council might err, and therefore inferior to the Scripture, which may neither be doubted, nor disputed, where it affirms. And if it be so with the Definition of a Council too (as * Stapleton would have it) That they may neither be doubted, nor disputed ; Where is then the Scripture's Prerogative ?

I know there is much Shifting about this Place, but it cannot be wrangled off. † Stapleton says first, That St. Augustine speaks of the Rules of Manners and Discipline : And this is Bellarmine's last Shift. Both are out, and Bellarmine in a Contradiction. Bellarmine in a Contradiction : For first he tells us, General Councils

^{† L. 2. de Concil. c. 2. Princ.} cannot err in † Precepts of Manners ; and then, to turn off St. Augustine in this Place, he tells us, That if St. Augustine doth not speak of Matter of Fact, but of Right, and of Universal Questions.

^{* Ibid. cap. 7. §. Potest etiam.} then is he to be understood of * Precepts of Manners, not of Points of Faith. Where he bath first run himself upon a Contradiction ; and then we have gained this Ground upon him, That either his Answer is nothing, or else against his own State of the Question, A General Council can err in Precepts of Manners. So belike, when Bellarmine is at a Shift, a General Council can, and cannot err in Precepts of Manners. And both are out : For the whole Dispute of St. Augustine is against the Error of St. Cyprian, followed by the Donatists, which was an Error in Faith ; Namely, *That true Baptism could not be given by Hereticks, and such as were out of the Church.* And the Proof which Stapleton and Bellarmine draw out of the subsequent Words

^{† Quando ali- quo rerum ex- perimento} († When, by any Experiment of Things, that which was shut, is opened) is too weak : For Experiment there is not of Fact ; nor are the Words, *Conclusum est*, as if it were of a Rule of Discipline concluded, as Stapleton cites them ; but a farther Experiment, or Proof of the Question in hand ; and pertaining to Faith which

^{|| Ibid. c. 4. Nebulis invoca- lusa.} was then shut up, and, as St. Augustine after speaks, || wrapped up in Cloudy Darkness.

NUM. 3. Next, Stapleton

* *Sensus est, quod Concilia posteriora emendant, id est, perfectius explicant fidem in semine antique Doctrina latrem, &c.* Stapl. Relect. Contr. 6. 9. 3. A. 4.

* will have it, That if St. Augustine do speak of a Cause of Faith, then his meaning is, that latter General Councils can mend, that is, explicate more perfectly that Faith which lay hid in the Seed of Ancient Doctrine. He makes Instance, That about the Divinity of Christ, the Council of Ephesus explicated the first of

^{† Quâ in re nibil errore- nium Conci- lum docuit, &c.} Nice ; Chalcedon, both of them ; Constantinople, Chalcedon. And then concludes : † In all which things, none of (these) Councils taught that which was erroneous. An excellent Conclusion : These Councils, and These, in this Thing, taught no Error, and were only explained : Therefore no Council can err in any Matter of Faith ; or, Therefore St. Augustine speaks not of an Emendation of Error, but of an Explanation of Sense : Whereas every Eye sees, neither of these can follow.

NUM. 4. Now that St. Augustine meant plainly, that even a Plenary Council might err, and that || often (for that is his Word) and that in Matter of Faith, and might and ought so to be amended in a latter Council, I think, will thus appear. First, His Word is, *Emendari*, to be amended ; which properly supposes for Error, and Faultiness, not Explanation. And St. Au-

* Not used, but either for Augustine need not to go to a Word of such a * forced Sense, Corrigere, or nor, sure, would ; especially in a Disputation against Adversaries. And

so St. Augustine uses the Word, *L. 20. contra Faust. c. 21.* And Bellarmine, though he interpret it in Matter of Fact, yet equals the Word with Corrixit. 2. de Conc. c. 8. §. Respond. Quart.

ries.

ries. Next, St. Augustine's Dispute is against St. Cyprian, and the Council held at Carthage, about *Baptism by Hereticks*; in which Point, that *National Council* erred (as now all agree.) And St. Augustine's Deduction goes on: Scripture cannot be other than right; that is, the *Prerogative* of it; but Bishops may, and be * Reprehended for it, if peradventure they † err from the Truth; and that either by more Learned Bishops, or by *Provincial Councils*. Here *Reprehension*, and that for Deviation from the Truth, ^{* Reprehendi. † Si quid in iis forte à veritate.} is (I hope) *Emendation* properly, and not *Explanation* only. Then Provincial Councils, they must || yield to General: And || Cedere. to yield, is not in case of *Explanation* only. Then it follows, That even Plenary Councils themselves may be amended, the former by the latter; still retaining that which went before, If peradventure they erred, or made Deviation from the Truth. And if this be not so, I would fain know, why, in one and the same Tenour of Words, in one and the same continuing Argument and Deduction of St. Augustine, *Reprehendi* should be in *proper Sense*, and *à veritate deviatum* in *proper Sense*, and *Cedere* in *proper Sense*; and only *Emendari* should not be *proper*, but stand for an *Explanation*? If you say the Reason is, because the former Words are applied to Men, and National Councils, both which may err; but this last to General Councils, which cannot err: *This is most miserable Begging of the Principle, and Thing in Question.*

Again; St. Augustine concludes there, That the General Council preceding may be amended by General Councils that follow, || When that is known which lay hid before. Not as Stapleton would have it; Lay hid, as in the Seed of ancient Doctrine only, and so needed nothing but *Explanation*; but hid in some Darknes or Ambiguity, which led the former into Error and Mistaking, as appears: For St. Augustine would have this *Amendment made without Sacrilegious Pride*; doubtless, of insulting upon the former Council that was to be amended; and without swelling Arrogancy, sure, against the Weaknes in the former Council; and without Contention of Envy, which uses to accompany Man's Frailty, where his, or his Friend's Error is to be amended by the latter Council; and in Holy Humility, in Catholick Peace, in Christian Charity, no Question, that a Schism be not made to tear the Church (as here the *Donatists* did) while one Council goes to reform the Lapse of another, if any be. Now to what end should this Learned Father be so zealous in this Work, this highest Work that I know in the Church, *Reviewing and Surveying General Councils*, to keep off *Pride*, and *Arrogance*, and *Envy*; and to keep all in *Humility*, *Peace* and *Charity*; if, after all this Noise, he thought latter Councils might do nothing, but *amend*, that is, explain the former?

That

N U M. 6. That Shift, which * *Bellarmino* adds to these two of *Stapleton*,
 * Bellarm. L. 2. de Concil. c. 7. is poorest of all ; namely, *That St. Augustine speaks of unlawful
 §. Respondeo Councils* ; and it is no question, but they may be amended, as
 primō fortē. the second *Ephesine* was at *Chalcedon*. For this Answet hath no
 Foundation, but a *Peradventure* : Nor durst *Bellarmino* rest upon
 it. And most manifest it is, that *St. Augustine* speaks of Coun-
 cils in general, that they may err, and be amended, in *Doctrine
 of Faith* : And in case they be not amended, that then they be
 condemned and rejected by the Church ; as this of *Ephesus*, and
 ¶ 26. Num. 1. divers others were. And as for that meer Trick of the + *Pope's
 Instruction, Approbation, or Confirmation*, to preserve it from Er-
 ror, or ratifie it that it hath not erred, the most ancient Church
 knew it not. He had his *Suffrage*, as other great *Patriarchs* had,
 and his *Vote* was highly esteemed, not only for his Place, but for
 Worth too, as *Popes* were then. But that the whole Council de-
 pended upon him, and his Confirmation, was then unknown, and
 I verily think, at this day not believed by the Wise and Learned
 of his *Adherents*.

Confid. 5.

N U M. 1.

* Ibid.

† 32. Num. 5.

¶ Prefat. p. 29.

* Dial. dictus,

Deus & Rex.

† Cordatus

Protestans.

¶ Prefat. pag.

29. And there-

fore A. C. is

much to blame,

as he doth pag. 59.

Fifthly, It must be considered, if a *General Council* may err, who
 shall judg it ? *St. Augustine* is at * *priora à posterioribus*, Nothing
 sure, that is less than a + *General Council*. Why, but this yet lays
 all open to Uncertainties, and makes way for a Whirl-wind of a
 Private Spirit, to ruffle the Church. No, neither of these : First,
 All is not open to *Uncertainties* : For *General Councils* lawfully
 called and ordered, and lawfully proceeding, are a Great, and an
 Awful *Representation*, and cannot err in Matters of Faith ; *keep-
 ing themselves to God's Rule, and not attempting to make a New of
 their own* ; and are with all Submission to be observed by every
 Christian, where *Scripture, or evident Demonstration, come not
 against them*. Nor doth it make way for the *Whirl-wind of a pri-
 vate Spirit* : For *private Spirits* are too giddy to rest upon *Scripture*, and too heady and shallow to be acquainted with *Demon-
 strative Arguments*. And it were happy for the Church, if She
 might never be troubled with *Private Spirits*, till they brought

such Arguments. I know this is hotly objected against || *Hooker*,
 * *Dial. dictus*, the * *Author* calls him a + *Wise Protestant*, yet turns thus upon
 him : *If a Council must yield to a Demonstrative Proof, Who shall
 judg, whether the Argument that is brought be a Demonstration, or
 not?* For every Man that will kick against the Church, will say,
*The Scripture he urges, is evident ; and his Reason a Demonstra-
 tion*. And what is this, but to leave all to the Wildness of a *Private Spirit* ? Can any ingenious Man read this Passage in *Hooker*, and dream of a *Private Spirit* ? For, to the Question ; Who
 shall judg ? *Hooker* answers, as if it had been then made ; || *An
 Argument necessary and demonstrative, is such (saith he) as be-*

ing

ing proposed to any Man, and understood ; the Mind cannot chuse but inwardly assent unto it. So, it is not enough to think, or say, it is *Demonstrative*. The Light then of a *Demonstrative Argument*, is the Evidence which it self hath in it self, to all that understand it. Well ; but because all understand it not, if a Quarrel be made, who shall decide it ? No Question, * but a General Council ; not a *Private Spirit* : First, In the Intent of the Author ; for *Hooker*, in all that Discourse, makes the Sentence of the Council + binding ; and therefore that is made *Judg*, not a Private Spirit. And then for the *Judg* of the Argument, it is as plain : For if it be evident to any Man, then to so many Learned Men as are in a Council, doubtless : And if they cannot but assent, it is hard to think them so impious, that they will define against it. And if that which is thought evident to any Man, be not evident to such a grave Assembly, it is probable 'tis no Demonstration ; and the Producers of it ought to rest, and not to trouble the Church.

Nor is this *Hooker's* alone, nor is it newly thought on by us : NUM. 2.
It is a Ground in *Nature*, which Grace doth ever set right, never undermine. And || St. Augustine hath it twice in one Chapter, con. Dom. c. 4.
That St. Cyprian, and that Council at Carthage, would have pre-
sently yielded to any one that would* demonstrate Truth. Nay, + Cont. Fund.
it is a Rule with + him, Consent of Nations, Authority confir- cap. 4.
med by Miracles, and Antiquity ; St. Peter's Chair, and Succession from it ; Motives to keep him in the Catholick Church, must sta monstra-
not hold him against Demonstration of Truth : || Which, if it be true, ut in du-
so clearly demonstrated, that it cannot come into Doubt, it is bium venire
to be preferred before all those things, by which a Man is held non possit, praes-
in the Catholick Church. Therefore an evident Scripture, or omnibus illis
Demonstration of Truth, must take Place every where ; but rebus, quibus
where these cannot be had, there must be Submission to Au- teneor : Ita si
tencia : aliquid oper-
tissimum in E-
vangelio. Ibid.
thority. NUM. b.

And doth not Bellarmine himself grant this ? For, speaking of Councils, he delivers this Proposition, That Inferiors may not judge, whether their Superiors (and that in a Council) do proceed lawfully, or not. But then having betheought himself, that Inferiors, at all Times, and in all Caules, are not to be cast off ; he adds * L. 2. de Con-
this Exception, * Unless it manifestly appear, that an intollerable cil. c. 8. § Alii
Error be committed. So then, if such an Error be, and be manifest, Inferiors may do their Duty, and a Council must yield ; Nisi ma-
nifestissime confer in tolle-
rabilem Error-
rem commit-
ti.

This will not down with you ; but the Definition of a General Council is, and must be Infallible. Your Fellows tell us (and you can affirm no more) That the Voice of the Church, determining in Council, is not + Humane, but Divine. That is well ; Art. 1.
+ Stapl. Refut. Cor. 4. Q. 3.
Divine,

Divine, then sure *Infallible* : Yea, but the Proposition sticks in the Throat of them that would utter it. It

* *Divina suo modo. Ibid. And so A. C. too; who hath opened his Mouth very wide, to prove the Succession of Pastors in the Church to be of Divine and Infallible Authority; yet, in the Close, is forced to add, At least, in some sort, p. 51.*

† *In altioris genere, viz. in generis causa efficientis, atque adeo aliquā ex parte formalis. Ibid. Q. 4. Ar. 3.*

is not Divine *simply*, but in a * manner Divine. Why but then sure not *Infallible*, because it may speak loudest in that manner, in which it is not Divine. Nay, more: *The Church (forsooth) is an infallible Foundation of Faith + in an higher kind than the Scripture: For the Scripture is but a Foundation in Testimony, and Matter to be believed; but the Church as the Efficient Cause of Faith, and,*

in some sort, the very Formal? Is not this Blasphemy? Doth not this knock against all Evidence of Truth, and his own Grounds that says it? Against all Evidence of Truth: For in all Ages, all Men that once admitted the *Scripture* to be the Word of God (as all *Christians* do) do, with the same Breath, grant it most undoubted and infallible. But all Men have not so judged of the *Churches Definitions*, though they have, in greatest Obedience, submitted to them. And against his own Grounds that says it: For the *Scripture* is *absolutely, and every way Divine*; the *Churches Definition* is but *suo modo*, in a sort, or manner, *Divine*. But that which is but in a sort, can never be a Foundation in an higher Degree, than that which is Absolute, and every way such: Therefore neither can the Definition of the Church be so *Infallible* as the *Scripture*; much less, *in altiori genere*, in a higher kind than the *Scripture*. But because, when all other things fail, you fly to this, That the *Churches Definition in a General Council*, is by *Inspiration*, and so Divine and *Infallible*: My Haste shall not carry me from a little *Consideration* of that too.

Confid. 6. Sixthly then, If the *Definition of a General Council* be *Infallible*, then the *Infallibility* of it is either in the *Conclusion, and in the Means* that prove it; or in the *Conclusion, not the Means*; or *in the Means, not the Conclusion*. But it is infallible in none of these. Not in the first; *The Conclusion, and the Means*: For there are divers Deliberations in General Councils, where the *Conclusion* is *Catholick*; but the *Means* by which they prove it, not *Infallible*. Not the second, *The Conclusion, and not the Means*: For the *Conclusion* must follow the nature of the *Premises, or Principles*, out of which it is deduced: Therefore, if those which the *Council* uses be sometimes uncertain, as is proved before, the *Conclusion* cannot be *Infallible*. Not in the third; *The Means, and not the Conclusion*: For that cannot be true and necessary, if the *Means* be so. And this, I am sure, you will never grant; because if you should, you must deny the *Infallibility* which you seek to establish.

NUM. 2. To this (for I confess, the Argument is old, but can never be worn

worn out, nor shifted off) your great Master * Stapleton (who * Relat. Cont. 44.2. ad A. 11. is miserably hamper'd in it; and indeed, so are you all) answers, That the *Infallibility* of a Council is in the second Course; that is † *It is infallible in the Conclusion, though it be uncertain and fallible in the Means, and Proof of it.* How comes this to pass? It is a thing altogether unknown in *Nature*, and *Art* too, that *fallible Principles* can either father or mother, beget or bring forth an *Infallible Conclusion*.

Well, that is granted in *Nature*, and in all *Argumentation*, that *Natura. 3.* causes *Knowledg.* But we shall have Reasons for it, || *First, Be-* || *Ibid. Not. 4.* cause the *Church* is *discursive*, and uses the *Weights and Moments* of *Reason* in the *Means*; but is *Prophetical*, and depends upon immediate *Revelation* from the *Spirit of God*, in delivering the *Conclusion*. It is but the making of this appear, and all *Controversie* is at an end. Well, I will not discourse here, To what end there is any use of *Means*, if the *Conclusion* be *Prophetical*; which yet is justly urged: for no good Cause can be assigned of it. If it be *Prophetical* in the *Conclusion* (I speak still of the *present Church*; for that which included the *Apostles*, which had the *Spirit of Prophecy*, and immediate *Revelation*, was ever *Prophetick* in the Definition; but then that was *Infallible* in the *Means* too) that since it delivers the *Conclusion* not according to *Nature* and *Art*, that is, out of *Principles* which can bear it; there must be some *Supernatural Authority*, which must deliver this Truth: That (say I) must be the *Scripture*. For if you fly to *Immediate Revelation* now, the *Enthusiasm* must be yours. But the *Scriptures*, which are brought in the very *Exposition* of all the *Primitive Church*, neither say it, nor inforce it. Therefore *Scripture* warrants not your *Prophecie in the Conclusion*: And I know no other thing that can warrant it. If you think the *Tradition of the Church* can make the *World* beholden to you, produce any *Father* of the *Church*, that says, this is an *Universal Tradition of the Church*, that *bet. Definitions in a General Council are Prophetical, and by Immediate Revelation*: Produce any one *Father*, that lays it of his own *Authority*, that he thinks so: Nay, make it appear, that ever any *Prophet*, in that which he delivered from *God*, as *Infallible Truth*, was ever *discursive at all in the Means*: Nay, make it but probable in the ordinary *Course of Prophecy* (and I hope * *Prophetice audiebant & Deo interiis inspirante.* Tho. 2.2.e. q.5. you go no higher, nor will I offer at *God's Absolute Power*) That that which is *discursive in the Means*, can be *Prophetick in the Conclusion*; and you shall be my *Great Apollo* for ever. In the mean time, I have learnt this from * yours, *That all Prophecy is by Vision, Inspiration, &c.* and that no *Vision* admits Discourse: That all *Prophecy* is an *Illumination*, not always present, but when the *Word of the Lord came unto me*, is common in the *Prophecy*.

* Stapl. Relect. * say again, *That this Prophetick Infallibility of the Church is not gotten without Study and Industry.* You should do well to tell us p. 473. ^{cont. 4. q. 2.} *Propheticanem* too, why God would put his *Church to study for the Spirit of Pro-Revelationem* phecy, which never any particular Prophet was put unto : [†] And *nullo pacto haberi posse, vel* whosoever shall study for it, shall not do it in vain, since *Prophecy is a || Gift, and can never be an acquired Habit.* And there is *vel studio, con-* somewhat in it, that Bellarmine, in all his Dispute for the Authority of General Councils, dares not come at this Rock. [†] He prefers the Conclusion, and the Canon, before the Acts, and the Deliberations of Councils ; and so do we : But I do not remember, ^{Fran. Picus. 2. Prenot. c. 4. || 1 Cor. 12. 10.} that ever he speaks out, *That the Conclusion is delivered by Prophecy, or Revelation.* Sure he founded the Shoar, and found Danger here. He did found it : For a little before he speaks plainly

(would his bad Cause let him be constant)

* *Councils do deduce their Conclusions.* What ? From Inspiration ? No : *But out of the Word of God ; and that per ratiocinationem, by Argumentation :* Neither have they, nor do they write any *Immediate Revelations.*

N U M. 4.
† Stapl. Ibid.
374.

The second Reason, why [†] Stapleton will have it Prophetick in the Conclusion, is, *Because that which is determined by the Church, is Matter of Faith, not of Knowledg : And that therefore, the Church proposing it to be believed, though it use Means, yet it stands not upon Art, or Means, or Argument ; but the Revelation of the Holy Ghost : Else, when we embrace the Conclusion proposed, it should not be an Assent of Faith, but an Habit of Knowledg.* This for the first Part (That the Church uses the Means, but follows them not) is all one in substance with the former Reason. And for the latter Part, That then our admitting the Decree of a Council, would be no Assent of Faith, but an Habit of Knowledg ; What great Inconvenience is there, if it be granted ? For I think it is undoubted Truth, That one and the same Conclusion may be

¶ Cont. Fund.
c. 4.

Faith to the Believer, that cannot prove ; and Knowledg to the Learned, that can.

Now, for farther Satisfaction, if not of you, yet of others, this may well be thought on: Man lost by Sin, in the Integrity of his Nature, and cannot have Light enough to see the Way to Heaven, but by Grace. This Grace was first merited, after given by Christ : This Grace is first kindled by Faith ; by which, if we agree not to some Supernatural Principles, which no Reason can demonstrate simply, we can never see our Way. But this Light, when it hath made Reason submit it self, clears the Eye of Reason ; it never

* Tho. p. 1. q. 2. A. 2. ad 1. Nihil prohibet illud, quod secundum se demonstrabile est. & scibile, ab aliquo accipi ut Credibile, qui Demonstrationem non capit.

ver puts it out. In which Sense, it may be, is that of * Optatus, that the very Catholick Church it self is reasonable, as well as diffused every where. By which † Reason enlightened (which is stronger than Reason) the Church, in all Ages, hath been able, either to convert, or convince, or, at least, || Stop the Mouths of Philosophers, and the great Men of Reason, in the very Point of Faith, where it is at highest.

To the present Occasion then. The First, Immediate, Fundamental Points of Faith, without which there is no Salvation; as they cannot be proved by Reason, so neither need they be determined by any Council, nor ever were they attempted, they are so plain set down in the Scripture. If about the Sense, and true Meaning of these, or necessary Deduction out of these Prime Articles of Faith, General Councils determine any thing, as they have done in Nice, and the rest; there is no Inconveniency, that one and the same Canon of the Council should be believed, as it reflects upon the Articles and Grounds inde-
monstrable; and * yet known to the Learned by the Means and Proof, by which that Deduction is vouched, and made good. And again; The Conclusion of a Council, suppose that in Nice, about the Consubstantiality of Christ with the Father, in it self considered, is indemonstrable by Reason; There I believe, and assent in Faith: But the same Conclusion, || if you give me Ground of Scripture, and the Creed (and somewhat must be supposed in all, whether Faith, or Knowledg) is demonstrable by Natural Reason, against any Arrian in the World. And if it be demonstrable, I may know it, and have an Habit of it. And what Inconvenience in this? For the weaker sort of Christians, which cannot deduce, when they have the Principle granted, they are to rest upon the Definition only, and their Assent is meer Faith: Yea, and the Learned too, where there is not a Demonstration evident to them, assent by Faith only, and not by Knowledg. And what Inconvenience in this? Nay, the Necessity of Nature is such, that these Principles once given, the Understanding of Man cannot rest, but it must be thus. And the † Apostle would never have required a Man to be able to give a Reason, and an Account of the Hope that is in him, if he might not be able to know his Account, or have lawful Interest to give it, when he knew it, without prejudicing his Faith by his Knowledg. And suppose exact Knowledg and meer Belief cannot stand together in the same Person, in regard of the same Thing, by the same Means; yet that doth not make void this Truth. For where is that exact Knowledg, or in whom, that must not merely, in Points of Faith, believe the Article, or Ground, upon which they rest? But when that is once believed, it can demonstrate many things from it.

* Lib. 3. Rationabilis & ubique dif-
fusa.

† Ut ipsa fide valentiores facti, quod
credimus intelligere mereamur, non
jam hominibus, sed Deo intrinsecus
mentem nostram firmante & ilumi-
nante. S. August. cont. Epist. Funda-
ment. cap. 14.

|| Omnia genera Ingeniorum subdia-
Scriptura. S. Aug. L. 22. cont. Faust.
cap. 96.

* Almain 3 D.
24 q. 1. & Tho.
2 24. q. 1. A. 5.
C. Id quod est
scitur ab uno
homine etiam
in statu via,
est ab alio Cre-
ditum, qui hoc
Demonstrare
non novit.

|| Concilium
Nicenum de-
duxit Conclu-
sionem ex
Scripturis.
Bellarm. L. 2.
de Concil. 12.
S. Sic etiam.

And Definitions of Councils are not *Principia Fidei*, Principles of Faith, but Deductions from them.

Confid. 7. And now, because you ask, *Wherein are we nearer to Unity by a Council, if a Council may err?* Besides the Answer given, I promised to consider which Opinion was most agreeable with the Church; which most able to preserve, or reduce Christian Peace: The Roman, that a Council cannot err; or the Protestants, That it can. And this I propose not as a Rule, but leave the Christian World to consider of it, as I do.

NUM. 1. First then I consider, Whether in those Places of Scripture before-mentioned, or any other, there be promised to the present Church an absolute Infallibility? Or whether such an Infallibility will not serve the turn, as * Stapleton, after much wrangling, is forced to acknowledg? One, not every way exact: Because it is enough if the Church do diligently insist upon that which was once received: And there is not need of so great Certainty, to open and explicate that which lies hid in the Seed of Faith sown, and deduce from it; as to seek out, and teach that which was altogether unknown. And if this be so, then sure the Church of the Apostles required Guidance by a greater Degree of Infallibility, than the present Church: which yet, if it follow the Scripture, is Infallible enough, though it hath not the same Degree of Certainty which the Apostles had, and the Scripture hath. Nor can I tell what to make of Bellarmine, that in a whole Chapter disputes five Prerogatives, in Certainty of Truth, † that the Scripture bath above a Council; and at last concludes, That they may be said to be equally certain in Infallible Truth.

NUM. 2. The next thing I consider, is: Suppose this not Exact, but Cognoscent Infallibility in the Church; Is it not Residing according to Power, and Right of Authority in the whole Church (always understanding the Church, in this place, pro Communitate Praetitorum, for Church-Governors, which have Votes in Councils) and in a General Council, only by Power || deputed with Mandate, to determine? The Places of Scripture, with Expositions of the Fathers upon them, make me apt to believe this. St. Peter (faith * St. Augustine) did not receive the Keys of the Church, but as sustaining the Person of the Church. Now for this Particular, Suppose

|| Quid si Ecclesie Universitati non est data illa Authoritas; ergo nec Concilio Generali quicunq[ue] Ecclesiam Universalem representat. Bellarm. L. 2. de Concil. c. 16. §. Ex his habemus.

* Petrus Personam Ecclesie Catholicae sustinet, & hinc data sunt Claves, quum Petro datae. De Agon. Christ. c. 30.

the Key of Doctrine be to let in Truth, and shut out Error; and suppose the Key, rightly used, Infallible in this; yet this Infallibility is primely in the Church Docent, in whose Person (not strictly in his own) St. Peter received the Keys. But here Stapleton lays crois my Way again, and would thrust me out of this Consideration. He † grants,

† Relect. Cont. & q. 3. A. 5. Sed proper Primatum quem gerebat Ecclesie, ideoque eti finitima Ecclesia accept, tamen formaliter Petrus accepit.

that was, because he was Primate of the Church : And therefore the Church received the Keys finally, but St. Peter formally : That is (if I mistake him not) St. Peter, for himself, and his Successors, received the Keys in his own Right ; but to this End, to benefit the Church, of which he was made Pastor. But I keep on my Consideration still. For the Church here is taken pro Communitate Prælatorum, for all the Prelates ; that is, for the Church, as 'tis Docent ; and Regent, as it Teaches, and Governs : For so only it relates to a General Council : And so * St. Augustine, and Stapleton himself, understand it in the * *Ad omnes dicitur, Pasce oves, &c. S. Aug. de Agon. Christ. c. 30.* Places before alledged. Now in this Sense St. Peter received the Keys formally, for himself, and his Successors at Rome, but not for them only ; but as he received them in the Person of the whole Church Docent ; so he received them also in their Right, as well as his own, and for them all. And in this Sense, St. Peter received the Keys in the Person of the Church (by Stapleton's good leave) both Finally, and Formally. For I would have it considered also, whether it be ever read in any fine. Claffick Author, That to receive a thing in the Person of another, or sustaining the Person of another, is only meant, Finally to receive it ; that is, to his Good, and not in his Right. I should think, he that receives any thing in the Person of another, receives it indeed to his Good, and to his Use ; but in his Right too : And that the Formal Right is not in the Receiver only, but in him, or them also, whose Person he sustains while he receives it. I'll take one of Stapleton's own Instances. A Consul, or prime Senator, in an Aristocratical Government (such as the Churches is Ministerially under Christ) receives a Privilege from the Senate ; and he receives it as Primarily, and as Formally, for them, as for himself ; and in the Senates Right, as well as his own ; he being but a chief Part, and they the Whole. And this is St. Peter's Case in Relation to the whole Church Docent and Regent, saving that his Place and Power was Perpetual, and not Annual, as the Consul's was. This Stumbling-block then is nothing ; and, in my Consideration, it stands still, That the Church, in this Notion, by the hands of St. Peter, received the Keys, and all Power signified by them ; and transmitted them to their Successors, who, by the Assistance of God's Spirit, may be able to use them ; but still in and by the same Hands ; and perhaps, to open and shut, in some things, Infallibly, when the Pope, and a General Council too (forgetting both her, and her Rule, the Scripture) are to seek how to turn these Keys in their Wards.

The third Particular, I Consider, is : Suppose in the whole N. Y. M. + Catholick Church Militant, an Absolute Infallibility in the Prime Foundations of Faith, absolutely necessary to Salvation ; and that this Power of not Erring so, is not

* com-

* Non omnia illa que tradit Ecclesia sub Definitione Judiciali (i. e. in Concilio) sunt de Necessitate Salutis credenda, sed illa duntaxat que sic tradit concurrente Universali totius Ecclesie consensu, implicite, vel explicite, verè, vel interpretative. Gerson. Tract. de Declaracione veritatum que credendae sunt, Sc. §. 4. par. 1. pag. 414.

† Posset rāmen contingere, quod quamvis Generale Concilium definiret aliquid contra Fidem, Ecclesia Dei non exponeretur periculo. Quia posset contingere quod congregari in Concilio Generali essent pauci & viles tam in re, quam in hominum reputacione, respectu illorum qui ad illud Concilium Generale minimè convenissent. Et tunc illorum leviter Error extirparetur per multitudinem meliorum & sapientiorum & famosiorum illis. Quibus etiam multitudine simplicium adhereret magis, Sc. Och. Dial. pag. 3. Lib. 3. cap. 13.

¶ Many of these were potent at Ariminum, and Seleucia.

* Determinationibus que à Concilio, vel Pontifice Summo sunt super iis dubitationibus, que substantiam fidei concernunt, necessariò credendum est, dum Universalis Ecclesia non reclamet. Fr. P. Mirand. Theor. 8.

† Artic. 21.

* communicable to a General Council, which represents it, but that the Council is subject to Error: This Supposition doth not only preserve that which you desire in the Church, an Infallibility, but it † meets with all Inconveniences, which usually have done, and daily do perplex the Church. And here is still a Remedy for all things: For if Private Respects, if || Bandies in a Faction, if Power and Favour of some Parties, if Weakness of them which have the Managing, if any unfit Mixture of State-Councils, if any Departure from the Rule of the Word of God, if anything else sway and wrench the Council; the Whole * Church, upon Evidence found in express Scripture, or Demonstration of this Miscarriage, hath power to represent her self in another Body, or Council, and to take Order for what was amis, either practised, or concluded. So here is a Means, without any Infringing any Lawful Authority of the Church, to preserve, or reduce Unity; and yet grant, as I did, and as the † Church of England doth, That a General Council may err. And this Course the Church heretofore took; for She did call, and represent her self in a new Council, and define against the Heretical Con-

clusions of the former; as in the Case at Ariminum, and the second ¶ Bellarm. L. 2. of Ephesus, is evident; and in other Councils named by || Bellarde Concil. c. 16. 5. Tertiò Concilium fine Pa-pa.

when Men, out of this Truth, that She may err, infer this Falshood, that She is not to be obeyed. For it will never follow, She may Err, therefore She may not Govern. For he that says, Obey them which have the Rule over you, and submit your selves, for they watch for your Souls, * Heb. 13. commands Obedience, and expressly ascribes Rule to the Church. And that is not only a Pastoral Power, to teach and direct; but a Praetorian also, to controul and censure too, where Errors or Crimes are against Points Fundamental, or of great Consequence: Else St. Paul would not have given the Rule for Excommunication, 1 Cor. 5. Nor Christ himself have put the Man that will not hear and obey the Church, into the Place and Condition of an Ethnick, and a Publican, as he doth, St. Mat. 18.

1 Cor. 5. 5. Mat. 18. 17. Pro. 1. 8. And Solomon's Rule is general, and he hath it twice: My Son, Vide S. Aug. 2. forsake not the Teaching, or Instruction of thy Mother. Now this Conf. c. 3. and is either spoken and meant of a Natural Mother, and her Authority over her Children is confirmed, Eccl. 3. And the Fool will Eccl. 3. 3. Prov. 15. 20. be upon him that despiseth her, Prov. 15. Or 'tis extended also to our Mystical and Spiritual Mother, the Church. And so the Gene-

Geneva * Note upon the Place expresses it. And I cannot but incline to this Opinion ; Because the Blessings which accompany this Obedience are so many and great, as that they are not like to be the Fruits of Obedience to a Natural Mother only, as *Solomon* expresses them all, *Prov. 6. 22.* And in all this, here's no Exception of the *Mother's Erring*. For *Mater errans*, an erring Mother loses neither the right nor the power of a Mother by her Error. And I marvel what Son should shew Reverence or Obedience, if no Mother, that hath erred, might exact it. 'Tis true, the Son is not to follow his *Mother's Error*, or his *Mother into Error*. But 'tis true too, 'tis a grievous Crime in a Son to cast off all Obedience to his Mother, because at some time, or in some things, she hath fallen into Error. And howsoever this Consideration meets with this Inconvenience, as well as the rest. For suppose (as I said) in the whole Catholick Militant Church, an absolute *Infallibility* in the Prime Foundations of Faith, absolutely necessary to Salvation : And then, though the *Mother-Church*, Provincial, or National, may err ; yet if the *Grand-Mother*, the whole Universal Church cannot in these necessary things, all remains safe, and all Occasions of *Disobedience* taken from the possibility of the Churches erring, are quite taken away. Nor is this *Mother* less to be valued by her Children, because in some smaller things Age had filled her face fuller of wrinkles. For where 'tis Ephes. 5. 17. said, that *Christ makes to himself a Church without spot or wrinkle*, Eph. 5. that is not understood of the *Church Militant*, but of the *Church Triumphant*. † And to maintain the contrary, is a Branch of the spreading Heresy of *Pelagianism*. Nor is the Church on Earth any freer from *Wrinkles in Doctrine*, and *Discipline*, than she is from *Spots in Life* and *Conversation*.

¶ *Ex hū Ecclesiam Christi in hac mortalitate perfici ut sit omnino sine macula & ruga. Quasi non sit Christi Ecclesia, quæ in toto terrarum orbe clamat ad Deum : Dimitte nobis debita nostra, &c. S. Aug. l. de Hæresibus, Hær. 88.*

The next thing I consider, is : Suppose a *General Council* take N U M. 5. it self to be *Infallible* in all things which are of *Faith* : If it prove not so, but that an *Error in the Faith* be concluded ; the same *Erring Opinion* that makes it think it self *Infallible*, makes the Error of it seem *irrevocable*. And when *Truth*, which lay hid, shall be brought to light, the *Church*, (who was lulled asleep by the opinion of *Infallibility*) is left open to all manner of *Distractions*, as it appears at this day. And that a Council may err, (besides all other Instances, which are not few) appears by that *Error of the Council of Constance*. And one Instance is ¶ *Seff. 13.* enough to overthrow a *General*, be it a *Council*. * *Christ instituted the Sacrament of his Body and Blood in both kinds. To break Christ's Institution, is a Damnable Error, and so confessed by Stapleton. The Council*

* *Forsake not thy Mothers Instruction*, that is, the Teaching of the Church, wherein the Faithful are begotten by the incorruptible Seed of God's Word.
Annot. in Prov. 1. 8.

† *In id progre-
diumur (Pela-
gianus) ut di-
cant vitam
Fustorum in
hoc seculo mul-
lum omnino
babere pecca-*

* *S. Matt. 26.*
1 Cor. 11. 23.

† *Recare of Untruths upon Mr. Jewel*
Ar. 2. Untruth. 49.

is bold, and defines peremptorily, That to Communicate in both Kinds, is not necessary, with a Non obstante to the institution of

* 4. De Eucha- Christ. Consider now with me, Is this an Error, or not? * Bel-

rasmine, and Stapleton, and you too, say 'tis not; because to re-

ceive under both Kinds, is not by Divine Right. No? No sure:

† Bellar. Ibid.

§. Vicefimo

proferunt. For it was not Christ's † Precept, but his Example. Why, but I

had thought, Christ's Institution of a Sacrament had been more

than his Example only, and as binding for the Necessaries of a

Sacrament, the Matter and Form, || as a Pre-
cept: Therefore speak out, and deny it to be

Christ's Institution; or else grant, with Staple-
ton, It is a damnable Error to go against it. If

you can prove, that Christ's Institution is not

as binding to us as a Precept, (which you shall

¶ And now lately, in a Catechism Printed at Paris, 1637. without the Author's

Name, 'tis twice affirmed thus: The In-

stitution of a Sacrament is, of it self, a

Command. Conference 14. p. 244. And

again, p. 260. Institution is a Precept.

* Matth. 26. never be able) take the Precept with it, * Drink ye all of this:

1 Cor. 11. Which, though you shift as you can, yet you can never make it

other than it is; A binding Precept. But Bellarmine hath yet one

better Device than this, to save the Council. He saith, It is a

meer Calumny, and that the Council hath no such thing: That

the Non obstante hath no reference to Receiving under both Kinds,

but to the Time of Receiving it, after Supper; in which the Council

saith, the Custom of the Church is to be observed, Non obstante,

notwithstanding Christ's Example. How foul Bellarmine is in this,

must appear by the Words of the Council;

which are these: † Though Christ instituted

this Venerable Sacrament, and gave it his Dis-

ciples after Supper under both Kinds of Bread

and Wine; yet, Non obstante, notwithstanding

this, it ought not to be Consecrated after Sup-

per; nor Received, but Fasting. And likewise,

that though, in the Primitive Church, this Sa-

crament was Received by the Faithful under

both Kinds; yet this Custom, that it should be

Received by Lay-men only under the Kind of

Bread, is to be held for a Law, which may not

be refused. And to say, This is an unlawful

Custom, of Receiving under one Kind, is erro-

neous; and they which persist in saying so, are to be punished, and

driven out as Hereticks. Now, where is here any Slander of the

Council? The Words are plain, and the Non obstante must neces-

sarily (for ought I can yet see) be referred to both Clauses in

the Words following; because both Clauses went before it, and

hath as much force against Receiving under both Kinds, as against

Receiving after Supper. Yea, and the After-words of the Coun-

cil couple both together, in this Reference: For it follows, Et

similiter; And so likewise, that though, in the Primitive Church,

&c. And a Man, by the Definition of this Council, may be an

Here-

Heretick, for standing to Christ's Institution, in the very Matter of the Sacrament : And the Churches Law, for One Kind, may not be refused ; but Christ's Institution, under Both Kinds, may. And yet this Council did not err. No : Take heed of it.

But your Opinion is more *Unreasonable* than this : For, Consider any *Body Collective*, be it more, or less *Universal*, whensoever it assembles it self ; Did it ever give more Power to the *Representing Body* of it, than binding Power upon all Particulars, and it self ? And did it ever give this Power otherwise, than with this *Reservation in Nature*, That it would call again, and reform ; yea, and if need were, abrogate any *Law*, or *Ordinance*, upon just Cause made evident, that this *Representing Body* had failed in Trust, or Truth ? And this Power no *Body Collective*, Ecclesiastical or Civil, can put out of it self, or give away to a *Parliament*, or *Council*, or call it what you will, that represents it. Nay, in my *Consideration*, it holds strongest in the Church. For a *Council* hath Power to order, settle, and define Differences arisen concerning *Faith*. This Power the *Council* hath not by any immediate *Institution* from Christ, but it was prudently taken up in the *Church*, from the * *Apostles Example*. So that, to hold Councils to this end, is apparent *Apostolical Tradition* written ; but the Power which Councils, so held, have, is from the whole Catholick Church, whose Members they are ; and the Churches Power from God. And † this Power the *Church* cannot farther give away to a General Council, than that the Decrees of it shall bind all Particulars, and it self ; but not bind the whole Church from Calling again ; and in the After-calls, upon just Cause, to order, yea, and, if need be, to abrogate former Acts. I say, upon just Cause. For if the Council be lawfully called, and proceed orderly, and conclude according to the *Rule* ; the *Scripture*, the whole *Church* cannot but approve the Council, and then the *Definitions* of it are Binding. And the Power of the *Church* hath no Wrong in this, so long as no Power, but her own, may meddle, or offer to infringe any Definition of hers, made in her *Representative Body*, a *Lawful General Council*. And certain it is, no Power but her own may do it. Nor doth this open any Gap to private Spirits : For all Decisions in such a Council are Binding : And because the whole *Church* can meet no other way, the Council shall remain the Supreme, External, Living, Temporary, Ecclesiastical Judg of all Controversies. Only the Whole *Church*, and She alone, hath Power, when *Scripture*, or *Demonstration* is found, and peaceably tended to her, to represent her self again in a new *Council*, and in it to order what was amiss.

NUM. 6.

* Act. 15. In *Novo Testamento Exemplum celebrationis Conciliorum ab Apostolis habemus*, Sc. Joh. de Turrecremata Sum. de Eccles. L. 3. c. 2. Et firmitas Conciliorum nascitur Exemplo primi Consitii. Stapl. Relect. Cont. 6. q. 3. A. 4. ad 3.

† This is more reasonable, a great deal, than that of Bellarmine, 2. de Concil. c. 18. Pontificem non posse se subiungere sententia coactiva Conciliorum.

N U M. 7. Nay, your Opinion is yet more *unreasonable*: For you do not only make the *Definition* of a *General Council*, but the *Sentence* * *Bellar. L. 2. de Concil. c. 16. §. 17.* of the *Pope*, *infallible*; nay, more infallible than it: * For any *General Council* may err with you, if the *Pope* confirm it not. So belike this *Infallibility* rests not in the Representative Body, the Council; nor in the Whole Body, the Church; but in your Head of the Church, the *Pope of Rome*. Now I may ask you, To what end such a Trouble for a *General Council*? Or wherein are we nearer to *Unity*, if the *Pope* confirm it not? You answer, (though not in the Conference, yet elsewhere). That the *Pope* errs not; especially, *Giving Sentence in a General Council*. And why especially? Doth the Deliberation of a Council help any thing to the Conclusion? Surely not in your Opinion: For you hold the Conclusion *Prophetical*, the Means, *Fallible*; and Fallible Deliberations cannot advance to a Prophetic Conclusion. And just as the Council is, in *Stapleton's Judgment*,

* *Canus Lib. 6. de Locis, cap. 8. §. Et quidem in Pontifices Summi in Conclusione errare nequeunt, Rationes autem, &c.*

† *Relect. Cont. 6. q. 3. Art. 5. & ibid. Quia ad compescendos importunos Hereticos Consilii Generalis Definitio inferior est, &c. Et vulgo hominum magis satisfacit, &c.*

for the Definition, and the Proofs; so is the *Pope*, in the Judgment of * *Melch. Canus*, and them which followed him, *Prophetical in the Conclusion*. The Council then is called but only, in effect, to hear the *Pope* give his Sentence in more State. Else what means this of † *Stapleton*: *The Pope, by a Council joyned unto him, acquires no new Power, or Authority, or Certainty in Judging, no more than a Head is the wiser by joyning the Offices of the rest of the Members to it, than it is without them?* Or this of ‡ *Bellarmino*, *That the Firmness and Infallibility of a General Council is only from the Pope; not partly from the Pope, and partly from the Council?* So belike the *Presence* is necessary, not the *Assistance*: Which Opinion is the most groundless, and worthless, that ever offered to take Possession of the *Christian Church*. And I am persuaded, many *Learned Men* among your selves scorn it at the very heart: And I avow it, I have heard some *Learned and Judicious Roman Catholicks* utterly condemn it. And well they may: For no Man can affirm it, but he shall make himself a Scorn to all the *Learned Men* of *Christendom*, whose Judgments are not Captivated by *Roman Power*. And for my own part, I am clear of * *Jacobus Almain's Opinion*: *And a great Wonder it is to me, that they which affirm the Pope cannot err, do not affirm likewise, that he cannot fail; and I verily believe they would be bold enough to affirm it, did not the daily Works of the Popes compel them to believe the contrary.* For many of them have led Lives quite contrary to the *Gospel of Christ*: Nay, such Lives, as *no Epicurean Monster*, storied out to the World, hath out-gone them in *Sensuality*.

* *Et mirum est, quod Adversarii non afferant eum impeccabilem: Et credo assertorem, nisi quotidiana summorum Pontificum O-pera ad credendum Oppositum compellerent. Almain. de Author. Eccles. c. 10. fine.*

lity, or other gross *Impiety*, if their own *Historians* be true. Take your choice of * *John the thirteenth* about the year 966. *Platina & O-
Or of *Sylvester the second*, about the year 999. Or *John the nuphras in
eighteenth*, about the year 1003. Or *Benedict the ninth*, about *Vita eorum.*
the year 1033. Or *Boniface the eighth*, about the year 1294.
Or *Alexander the sixth*, about the year 1492. And yet these
and their like, must be *Infallible* in their *Dictates* and *Conclu-*
sions of Faith. Do your own believe it? Surely no.

For † *Alphonsus à Castro* tells us plainly, *That he doth not believe; that any man can be so gross and impudent a flatterer of the Pope, as to attribute this unto him, that he can neither err, nor mistake in expounding the holy Scripture*. This comes home; And therefore it may well be

† *Non enim credo aliquem esse adeo im-*
pudentem Papae Assentatorem, ut ei tri-
buere hoc velit, ut nec errare, nec in
Interpretatione SS. Literarum hallucinari possit. *Alphons. à Castro, Lib. 1.*
advers. Hæres. c. 4. And the *Glof's*
confesses it plainly, in C. 24. q. 1. C. A
recta ergo.

thought it hath taken a shrewd *Purge*. For these words are Express in the Edition at *Paris*, 1534: But they are not to be found in that at *Cologne*, 1539. Nor in that at *Antwerp*, 1556. Nor in that at *Paris*, 1571. || *Harding* says indeed, || *Harding his Detection of Errors against Alphonſus* left it out, of himself, in the following Editions. Well: First, *Harding* says this, but proves it not; so I may *Jewel*, p. 54. chuse whether I will believe him, or no. Secondly, be it so, that he did; that cannot help their Cause a whit. For say he did mislike the sharpness of the Phrase, or ought else in this speech, yet he alter'd not his Judgment of the thing. For in all these latter Editions he speaks as home, if not more then in the first; and says expressly, * *That the Pope may err, not only as a private person, but as Pope*. And in difficult Cases he adds, That the Pope ought to consult *Viros Doctos*, men of Learning. And *ta persona, sed ut Papa, &c.* this also was the Opinion of the *Ancient Church of Christ* concerning the *Pope and his Infallibility*. For thus *Liberius*, and he *Alph. à Castro, L. 1. adv. Hæc a Pope himself*, writes to *Athanasius*: *Brother Athanasius, if res. 3. Ibid.*
you think in the presence of God, and Christ, as I do, I pray subscribe this Confession, which is thought to be the true Faith of the Holy, Catholick, and Apostolick Church, that we may be the more certain, that you think concerning the Faith, as We do. + *Ut ego* ^{Iraxiō m-}
persuasus sum inhæsiterè, That I also may be persuaded ^{τοῦδε & ἀδι-}
without all doubting of those things which you shall be pleased ^{πρὸς οὓς νο-}
to Command me. Now I would fain know, if the *Pope*, at that time were, or did think himself *Infallible*, how he should possibly be more certainly persuaded of any Truth belonging to the Faith by *Athanasius* his concurring in Judgment with him. For nothing can make *Infallibility* more certain than it is: At least, not the concurring judgment of that is *Fallible*, as S. Gr. 1627. *Athanasius* was. Beside, the *Pope Complement* exceeding low, that would submit his unerring Judgment to be commanded by *Athanasius*, who, he well knew, could Err. Again, in the Case of *Easter*, (which made too great a noise in the Church of old)

* Post Aegyptiorum suppunctiones & Alexandrinae Ecclesiæ definitionem, Episcopi quoque Romanae Ecclesiæ per Literas plerasq; mean adhuc expectant sententiam, quid existimem de die Paschæ. S. Ambr. L. 10. Epist. 83.

† Ex hoc patet quod Ecclesia non confitit in omnibus ratione Potestatis vel Dignitatis Ecclesiastice, vel Secularis, quia multi Principes & Summi Pontifices, & alii inferiores inventi sunt Apostatice à Fide, &c. Lyra in S. Matth. 16. 18.

old)* Very many men called for S. Ambrose his Judgment in that point, even after the Definition of the Church of Alexandria, and the Bishop of Rome. And this I presume they would not have done, had they then conceived either the Pope, or his Church, infallible. And thus it continued down to Lyra's time:

For he says expressly, † That many Popes as well as other Inferiors, have not only erred, but even quite Apostatized from the Faith. And yet now nothing but Infallibility will serve their turns. And sometimes they have not only taken upon them to be Infallible in Cathedrâ, in their Chair of Decision, but also to Prophetic Infallibly out of the Scripture. But Prophetical Scripture (such as the Revelation is) was too dangerous for men to meddle with, which would be careful of their Credit in not erring. For it fell out in the time of Innocent

|| Rom. Pontifices ex Historia, &c. Quæ mendacissima esse exitus probavit. Aventin. Annal. Boiorum, L. 7. p. 529. Edit. Basili. 1580.

the third, and Honorius the third, (as || Aventine tells us) That the then Popes assured the world, That Destruction was at hand to Saracens, Turks, and Mahometans; which, the

Event shewed, were notorious untruths. And 'tis remarkable which happened anno 1179. For then in a Council held at Rome, Pope Alexander the third, Condemned Peter Lombard of Heresie; and he lay under that Damnation for thirty and six years, till Innocent the third restored him, and condemned his Accusers. Now Peter Lombard was then condemned for something which he had written about the humane Nature of our Saviour Christ. So here was a great Mystery of the Faith in hand; something about the Incarnation. And the Pope was in Cathedrâ, and that in a Council of three hundred Arch-bishops and Bishops. And in this Council he condemned Peter Lombard, and, in him, his Opinion about the Incarnation: And therefore of necessity either Pope Alexander erred, and that in Cathedrâ, as Pope, in Condemning him; or Pope Innocentius, in restoring him. The truth is, Pope Alexander had more of Alexander the Great, than of S. Peter in him. And being accustomed to Warlike Employments, he understood not that which Peter Lombard had written about this Mystery. And so He, and his Learned Assistants, condemned him unjustly.

NUN. 8.
* Apud A. C. p. 68.

And whereas you profess * after, That you hold nothing against your Conscience; I must ever wonder much, how that can be true, since you hold this of the Pope's Infallibility, especially as being Prophetical in the Conclusion. If this be true, why do you not lay all your strength together, all of your whole Society, and make this one Proposition evident? For all Controversies about matters of Faith are ended, and without any great trouble to the Christian World, if you can but make this one

one Proposition good, *That the Pope is an Infallible Judge.* Till then, this shame will follow you infallibly, and eternally, That you should make the *Pope*, a meer man, *Principium Fidei*, a Principle, or Author of Faith; and make the mouth of him, whom you call *Christ's Vicar*, sole Judge, both of *Christ's Word*, be it never so manifest, and of his *Church*, be she never so Learned, and careful of his Truth. And for Conclusion of this Point, I would fain know (since this had been so plain, so easie a way, either to prevent all Divisions about the *Faith*, or to end all *Controversies*, did they arise) why this brief, but most necessary Proposition, *The Bishop of Rome cannot err in his Judicial Determinations concerning the Faith*, is not to be found either in *letter* or *sense*, in any *Scripture*, in any *Council*, or in any *Father* of the *Church*, for the full space of a thousand years and more after *Christ*? For had this Proposition been true, and then received in the *Church*, how weak were all the *Primitive Fathers*, to prescribe so many *Rules* and *Cautions* for avoidance of *Heresie*, as *Tertullian*, and *Vicentius Lirinensis*, and others do, and to endure such hard Conflicts, as they did, and with so many various *Hereticks*; To see *Christendom* so rent, and torn by some distempered *Councils*, as that of *Ariminum*, the *second of Ephesus*, and others; Nay, to see the whole world almost become *Arrian*, to the amazement of it self: And yet all this time not so much as call in this Necessary Assistance of the *Pope*, and let the world know, *That the Bishop of Rome was infallible*, that so in his *Decisio*n all Differences might cease? For either the *Fathers of the Church*, Greek as well as *Latine*, knew this Proposition to be true, *That the Pope cannot Err Judicially in matters belonging to the Faith*, or they knew it not. If you say they knew it not; you charge them with a base, and unworthy *Ignorance*, no ways like to over-cloud such, and so many Learned men, in a matter so necessary, and of such infinite use to *Christendom*. If you say they knew it, and durst not deliver this Truth; how can you charge them, which durst dye for *Christ*, with such *Cowardise* towards his *Church*? And if you say they knew it, and with-held it from the *Church*; you lay a most unjust Load upon those *Charitable Souls*, which loved *Christ* too well to imprison any Truth, but likely to make or keep peace in his *Church Catholick* over the world. But certainly, as no *Divine* of Worth did then dream of any such *Infallibility in Him*; so is it a meer *Dream*, or worse, of those *Modern Divines*, who affirm it now. * And as † *S. Augustine* sometimes spake of the *Donatists*, and their absurd limiting the whole *Christi-*

* *The wild Extent of the Popes Infallibility and Jurisdiction is a Mistake.* These are the words of a Great Roman Catholick uttered to my self. But I will spare his name, because he is living; and I will not draw your Envy upon him.

† *Puto quod ipsi etiam ridicula, quum hoc audiunt.* Et tamen nisi hoc dicant, quod erubescant

si dicant, non habent omnino quod dicant. Sed quid ad nos? Nemine invideamus. Legant nobis hoc de *Scripturis Sanctis*, & credimus. *S. August. de Un. Eccles. cap. 37.*

an Church to Africa only ; so may I truly say of the Romaniſts confining all Christianity to the Roman Doctrine , governed by the Pope's Infallibility : I verily perſwade my ſelf, That even the Jeſuits themſelves laugh at this. And yet unleſs they ſay this, which they cannot but bluſh while they ſay, they have nothing at all to ſay. But what's this to us ? we envy no man. If the Pope's Decision be infallible, Legant, Let them read it to us out of the Holy Scripture, and we'll believe it.

N U M. 9. In the mean time take this with you, That moſt certain it is, That the Pope hath no *Infallibility* to attend his *Cathedral Judgment* in things belonging to the *Faith*. For firſt, beſides * *Papa non ſo- the silence of Impartial Antiquity*, divers * of your Own conſum Errore Personali, ſed *poteſt errare in Materia Fidei*. Almain. L. de Author. Ecclef. c. 10.

N U M. 10. Secondly, There is a great Question amongſt the Learned, both † *L. 2. de Rom. School-men and Controversers, Whether the Pope coming to be an Heretick, may be Depoſed?* And 'tis Learnedly diſputed by || *Si fit à Fide deuīs. Dif. 40. Canon-Law Can. Si Papa. Jure Divino* + Bellarmine. The Opinions are diſſerent. For the || *Canon-Law* says expreſſly, *He may be judged and depoſed by the Church in case of Heretie.* * *Job. de Turrecremata* is of Opinion, That *Papatus privatus est, &c. Jo. de Turrecr. l. 4. an Heretick, though as yet not a manifest one; Because he is Par. 2. c. 20. Et already deprived by Divine Right.* And recites another opinion Ro. Pont. c. 30. on, *That the Pope cannot be depoſed, though he fall into ſecret or manifest Heretie.* † *Cajetan* thinks that the Pope cannot be depoſed, but for a manifest Heretie; and that then he is not depoſed ipſo facto, but muſt be depoſed by the Church. || *Bellarmino's own Opinion is, That if the Pope become a manifest Heretick he preſently ceaſes to be Pope and Head of the Church, and may ergo quinta.*

then be Judged and puniſhed by the Church. Bellarmine hath diſputed this very Learnedly, and at large; and I will not fill this Discouſe with another mans Labours. The uſe I ſhall make of it, runs through all these Opinions, and through all alike. And truly the very Question it ſelf ſuppoſes, that *A Pope may be an Heretick.* For if he cannot be an Heretick, why do they question, whether he can be Depoſed for being *One*? And if he can be *one*, then whether he can be Depoſed by the Church, Before he be manifest, or not till after, or neither before nor after, or which way they will, it comes all to one for my purpoſe: For I question not here his *Depoſition for his Heretie*, but his *Heretie*. And I hope none of theſe Learned men, nor any other, dare deny, but that if the Pope can be an Heretick, he can err. For every *Heretie* is an *Error*, and more. For 'tis an *Error* oftentimes againſt the Errants knowledge, but ever with the *per-tinacy of his Will.* Therefore out of all, even your own Grounds;

Grounds; If the Pope can be an *Heretick*, he can err *grossly*, * Pighius L. 4.
 he can err *wilfully*. And he that can so err, cannot be *Infallible* in his Judgment, private or publick: For if he can be an *Heretick*, he can, and doubtless will *Judg for his Heresie*, if the Church let him alone. And you your selves maintain his *Deposition* lawful, to prevent this. I verily believe * Alb. Pighius ^{Ecclesiastice Hierarchie, cap. 8.} foresaw this Blow: And therefore he is of Opinion, That the Pope cannot become an *Heretick* at all. And though † Bellarmine favour him so far, as to say his Opinion is probable; yet he is so honest, as to add, that the common Opinion of Divines ^{Communis Opinio est in contrarium.} Bellarm. L. 2. de Rem. Pont. c. 30. §. 2. || L. 4. de Rem. Pont. c. 11. * Tam non possimus ne- gare, quin Adriani cum Romano Con- cilio, in modo & confesses, That Pope Adrian the Second, with the Council then held at Rome, and the eighth General Synod, did think that the Pope might be Judged in the Cause of *Heresie*: And that the Condition of the Church were most miserable, if it should be constrained to acknowledg a *Wolf*, manifestly raging, for her Shepherd. And here again I have a Question to ask; Whether you believe the eighth General Council, or not? If you believe it, then you see the Pope can err, and so He not *Infallible*. If you believe it not, then, in your Judgment, that General Council errs, and so that not *Infallible*.

Thirdly, It is altogether vain, and to no use, that the Pope should be *Infallible*; and that according to your own Principles. Now God and Nature make nothing in vain. Therefore either the Pope is not *Infallible*, or, at least, God never made him so. That the *Infallibility* of the Pope (had he any in him) is altogether vain, and useless, is manifest. For if it be of any Use, 'tis for the Setling of *Truth* and *Peace* in the Church, in all Times of her Distraction. But neither the Church, nor any Member of it, can make any use of the Pope's *Infallibility* that way; therefore it is of no use or benefit at all. And this also is as manifest as the rest. For before the Church, or any particular Man, can make any use of this *Infallibility*, to settle him, and his Conscience, he must either Know, or Believe, that the Pope is *Infallible*: But a Man can neither Know nor Believe it. And first, for Belief: For if the Church, or any Christian Man, can believe it, he must believe it either by *Divine*, or by *Humane Faith*. *Divine Faith* cannot be had of it: For (as is before proved) it hath no Ground in the *Written Word of God*. Nay (to follow you closer) it was never delivered by any *Tradition* of the *Catholick Church*. And for *Humane Faith*, no *Rational Man* can possibly believe (having no Word of God to over- rule his Understanding) that he which is *Fallible in the Means*, as your selves confess the Pope is, can possibly be *Infallible in the Conclusion*. And were it so, that a *Rational Man* could have *Humane Faith* of this *Infallibility*; yet

* Stapl. Select. cont. 4. q. 2.
Norab. 4.

yet that neither is, nor never can be sufficient to make the *Pope Infallible*; no more than my strong Belief of another Man's Honesty can make him an Honest Man, if he be not so. Now Secondly, for *Knowledg*; and that is altogether impossible too, that either the Church, or any Member of the Church, should ever know that the *Pope is Infallible*. And this I shall make evident

* *Omnia Sa-* also out of your own *Principles*. For your * *Council of Florence* had told us, *That three things are necessary to every Sacramentum; the Matter, the Form of the Sacrament, and the Intention cret. Eugen. 4 of the Priest*, which administers it, that he intends to do as the *in Concil. Florent.*

† *Concil. Trid. tention of the Priest*. Upon this Ground (be it Rock or Sand, *Seſ. 7. Can. 1.* it is all one; for you make it Rock, and build upon it,) I shall raise this Battery against the *Pope's Infallibility*. First, The

Pope, if he have any *Infallibility* at all, he hath it as he is *Bishop of Rome*, and *St. Peter's Successor*. || This is granted. Secondly, *The Pope cannot be Bishop of Rome*, but he must be *in Holy Orders first*: And if any man be chosen that is not so, the *Election* is void, *ipso facto, propter errorem Personæ*, for the Error of

* *Constantinus ex Laico Papa circa An. 767. et Steph. 3. qui successit, habito Concilio statuit, ne com. oportet sub parâ Anat. 79 c. Nul-* the Person. * This also is granted. Thirdly, He that is to be made *Pope*, can never be in *Holy Orders*, but by receiving them from one that hath *Power to Ordain*. This is notoriously known: So is it also, that with you *Order is a Sacrament properly so called*. And if so, then the *Pope*, when he did receive the *Order of Deaconis nisi per cramentum*, at the hands of the *Bishop*, did also receive a *Sacrament*. Upon these Grounds I raise my Argument, thus: Neither the Church, nor any Member of the Church, can know that this *Pope* which now sits, or any other that hath been, or shall be, *carum occupata est auderet sub parâ Anat. 79 c. Nul-* is *Infallible*. For he is not *Infallible*, unless he be *Pope*; and he is not *Pope*, unless he be in *Holy Orders*: And he cannot be so, unless he have received those *Holy Orders*, and that from one that had

Power to Ordain: And those *Holy Orders*, in your *Doctrine*, are a *Sacrament*; and a *Sacrament* is not perfectly given, if he that Administers it have not *intentionem faciendi quod facit Ecclesia*, an *Intention* to do that which the Church doth by *Sacraments*. Now who can possibly tell, that the *Bishop* which gave the *Pope* *Orders*, was *first*, a *Man qualified* to give them: And secondly, so devoutly set upon his Work, that he had, at the Instant of Giving them, an *Intention* and *Purpose* to do therein as the Church doth: Surely none but the *Bishop* himself. And his *Testimony* of himself, and his own *Act*, such especially as, if faulty, he would be loth to confess; can neither give *Knowledg*, nor *Belief* sufficient, that the *Pope*, according to this *Canon*, is in *Holy Orders*. So upon the whole Matter, let the *Romanists* take which they will (I will give them free Choice,) either this

Canon of the Council of Trent is *full Divinity*, and there is no such *Intention necessary to the Essence and Being of a Sacrament*; or

Or if it be true, it is impossible for any man to know, and for any advised Man to Believe, *That the Pope is Infallible in his Judicial Sentences in things belonging to the Faith.* And so here again a General Council, at least such a one as that of Trent is, can Err, or the Pope is not Infallible.

But this is an Argument *ad Hominem*, good against your Party only, which maintain *this Council*. But the plain Truth is, *Both are Errors.* For neither is the *Bishop of Rome* Infallible in his *Judicials about the Faith*: Nor is this *Intention* of either *Bishop* or *Priest* of Absolute Necessity to the *Essence of a Sacrament*; so as to make void the gracious Institution of Christ, in case by any Tentation the *Priests* Thoughts should wander from his Work, at the *instant* of using the *Essentials of a Sacrament*, or have in him an Actual intention to scorn the Church. And you may remember, if you please, that a *Neapolitan Bishop* * *Minorenfis Episcopus fair.* then present at *Trent*, disputed this *Cafe* very Learnedly, and made it most evident, that this *Opinion* cannot be defended, but that it must open a Way for any unworthy Priest to make infinite Nullities in Administration of the *Sacraments*. And his Arguments were of such Strength, † *ut ceteros Theologos dederint in stuporem*; as amazed the other Divines which were present. And concluded, *That no internal Intention was required in the Minister of a Sacrament, but that Intention which did appear Opero externo; in the Work it self performed by him: And that if he had unworthily any wandering Thoughts, nay more, any contrary intention within him, yet it neither did, nor could hinder the blessed effect of any Sacrament.* And most certain it is, if this be not true, besides all other Inconveniences, which are many, no Man can secure himself upon any Doubt or Trouble in his Conscience, that he hath truly and really been made partaker of any Sacrament whatsoever, No, not of Baptism; and so by Consequence be left in doubt whether he be a Christian or no; even after he is Baptized. Whereas 'tis most impossible, That *Christ* should so order his *Sacraments*, and so leave them to his *Church*, as that *poor Believers in his Name*, by any unworthiness of any of his *Priests*, should not be able to know whether they have received *His Sacraments* or not, even while they have received them. And yet for all this, such great lovers of *Truth*, and such careful *Pastors* over the *Flock of Christ*, were these *Trent-Fathers*, that they regarded none of this, but went on in the usual track, and made their *Decree* for the *Internal Intention and purpose* of the *Priest*, and that the *Sacrament was invalid without it.*

Nay, one Argument more there is, and from your own Grounds too, that makes it more than manifest, *That the Pope can err, not Personally only, but Judicially also;* and so teach false Doctrine

* *Suumus Pontifex quum totam Ecclesiam docere, si errare, ita non errare, ut sit confirmata, et non errare, si non confirmata.* And a *Maxime* it is with you, *That a General Council can err, if it be not confirmed by the Pope; But if it be confirmed, then it cannot err.* Where first, this is very improper Language. For I hope no Council is confirmed, till it be finished. And when 'tis finished, even before the *Pope's Confirmation* be put to it, either potest. Bellar. L. 4. de Rom. Pont. c. 3. § 1. *Concilia generalia à Pontifice Confirmata errare non possunt.* Bellar. L. 2. de Concil. c. 2. § 1.

to the Church; which * *Bellarmino* tells us, *No Pope hath done, or can do.* And a *Maxime* it is with you, *That a General Council can make Falshood Truth.* If it have not Erred, then it was True before the *Pope confirmed* it. So his *Confirmation* adds nothing but his own *Affent:* Therefore his *Confirmation* of a *General Council* (as you will needs call it) is at the most *Signum, non Causa,* a *Sign,* and that such as may fail, but no *Cause* of the *Councils* not Erring. But then secondly, if a *General Council* Confirmed (as you would have it) by the *Pope* have Erred, and so can Err; then certainly the *Pope* can Err *Judicially.* For he never gives a more solemn Sentence for Truth, than when he decrees any thing in a *General Council.* Therefore if he have Erred, and can Err there, then certainly he can Err in his *Definitive Sentence* about the Faith, and is not *Infallible.* Now that he hath Erred, and therefore can Err in a *General Council confirmed*, in which he takes upon him to teach all *Christendom*, is most clear and evident. For the

¶ *Concil. Later.* *Pope* teaches in and by the ¶ *Council of Lateran* Confirmed by *Innocent the third;* *Christ* is present in the Sacrament by way of *Transubstantiation.*

* *Concil. Const.* And in and by the * *Council of Constance*, the Administration of the Blessed Sacrament to the Laity in one kind, notwithstanding Christ's Institution of it in both kinds for all. And in

† *Concil. Trid.* and by the † *Council of Trent*, *Invocation of Saints, and Adoration of Images*, to the great Scandal of Christianity, and as great hazard of the Weak. Now that these Particulars, among many, are Errors in

Divinity, and about the Faith, is manifest both by *Scripture*, and the *Judgment of the Primitive Church.* For *Transubstantiation* first; That never was heard of in the *Primitive Church*, nor till the *Council of Lateran*; nor can it be proved out of *Scripture*; and taken properly cannot stand with the Grounds of *Christian Religion.* As for *Communion in one kind;* *Christ's Institution* is clear against that. And not only the *Primitive Church*, but the *Whole*

¶ *Provide in quibusdam Ecclesiis observatur, ut Populo Sanguis non detur* Thom. p. 3. q. 80. A. 12. c. So it was but in some Churches in his time. *Negare non possumus etiam in Ecclesiâ Latinâ fuisse usum ueriusq; speciei.* & usq; ad tempora S. Thoma durasse. Vsq; in 3. Disput. 216. c. 3. n. 38.

3. *Refectio cibo positi, celesti, Deus noster, Te supplices exoramus, &c. In proprio Missarum de Sapientia, Jan. 13. Orat post Communionem. Et Jan. 21.*

Church of Christ kept it so, till within less than four hundred years. For ¶ *Aquinas* confesses it was so in use even to his time; And he was both born and dead during the Reign of *Henry the third of England.* Nay, it stands yet as a Monument in the very * *Missal*, against the present Practice of the *Church of Rome*, That then it was usually Given and received in both kinds. And for *Invocation of Saints*, though some of the *Ancient Fathers* have some Rhetori-

cal flourishes about it, for the stirring up of *Devotion* (as they thought) yet the *Church* then admitted not of the Innovation of them, but only of the *Commemoration of the Martyrs*, as appears

clearly in **S. Augustine*. And when the *Church* prayed to God for any thing, she desired to be heard for the *Mercies* and the *Merits of Christ*, not for the *Merits* of any *Saints* whatsoever.

this were to make the *Saints* more than *Mediators of intercession*, which is all that † you acknowledge you allow the *Saints*. For I pray, is not by the *Merits*, more than by the *Intercession*? Did not *Christ* redeem us by his *Merits*? and if God must hear our Prayers for the *Merits of the Saints*, how much fall they short of

sharers in the || *Meditation of Redemption*? You may think of this. For such Prayers as these the *Church of Rome* makes at this day, and they stand not (without great scandal to *Christ*, and *Christianity*) used, and authorized to be used in the *Missal*. For instance: * Upon the *Feast of S. Nicholas* you pray, *That God by the Merits and Prayers of S. Nicholas, would deliver you from the fire of Hell*. And upon the *Octaves of S. Peter and S. Paul*, † you desire God, *that you may Obtain the Glory of Eternity by their Merits*, And on the || *Feast of S. Bonaventure* you pray, *that God would absolve you from all your sins by the Interceding Merits of Bonaventure*. And for *Adoration of Images* the * *Ancient Church* knew it not. And the *Modern Church of Rome* is too like to *Paganism* in the Practice of it; and driven to scarce *Intelligible Subtilties* in her Servants Writings that defend it; And this without any Care had of *Millions of Souls*,

unable to understand her *Subtilties*, or shun her *Practice*. Did I say, the *Modern Church of Rome* is grown too like *Paganism* in this Point? And may this speech seem too hard? Well if it do, I'll give a *double Account* of it. The one is: 'Tis no harsher Expression than *They of Rome* use of the *Protestants*, and in Cases in which there is no shew or resemblance: For † *Becanus* tells us, *cet cum Ethnici* 'Tis no more lawful to receive the *Sacrament*, as the *Calvinists* receive it, than to worship *Idols* with the *Ethnicks*. And *Gregory de Valentia* enlarges it to more Points then one, but with no more truth. *The Sectaries of our times* || (faith he) seem to Err culpably in more things than the *Gentiles*. This is easily said, but here's no proof. Nor shall I hold it a sufficient warrant for me to fower my Language, because these men have dipped their Pens in *Gall*. The Other Account

† *Ad quod Sacrificium suo loco & ordine Homines Dei nominantur, non tandem a Sacerdote, qui Sacrificat, Invocantur. S. Aug. L. 22. Civ. Dei, c. 10.*

For I much doubt

† *Bellar. L. 1. de Indulgenc. c. 4. Et Sanctos appellat Numina, L. 2. de Imagin. Sanctorum. c. 20.*

§ *Ad primum ergo locum Beatitud. c. 20.*

¶ *Sunt Redemptores nostri aliquo modo & secundum aliquid. Bellar. L. 1. de Indulgenc. c. 4. Et Sanctos appellat Numina, L. 2. de Imagin. Sanctorum. c. 20. § 3. Now if this word (Numen) significie any thing else besides God himself, or the power of God, or the Oracle of God, let Bellarmine shew it; or A. C. for him.*

* *Ut ejus Meritis & Precibus à Ghenne Incendis liberemur. In proprio Missarum de Sanctis, Decemb. 6.*

† *Ut Amborum Meritis eternitatis Gloriam consequamur. Ibid. Julii 6.*

¶ *Ejus intercedentibus Meritis ab omnibus nos absolve peccatis. Ibid. Julii 14.*

* In *Opatus* his time, the Christians were much troubled upon but a false report, That an Image was to be placed upon the Altar. What would they have done, if Adoration had been Commanded? Ec. *Et recte dictum erat, si talen famam similis veritas sequeretur. Optat. L. 3. ad finem*

+ *Sicut non nisi plura errare quidam Gentiles, ut Manicheos, inquit Thomas. Quid nos possimus verè dicere de nostris temporis Sectariis, qui culpabiliter in pluribus videntur errare. Valentia in 2. 22. Diff. I. Q. 10. Punkt. 3.*

|| *Contingit aliquando Hereticos circa plura errare quidam Gentiles, ut Manicheos, inquit Thomas. Quid nos possimus verè dicere de nostris temporis Sectariis, qui culpabiliter in pluribus videntur errare. Valentia in 2. 22. Diff. I. Q. 10. Punkt. 3.*

there.

therefore which I shall give of this Speech, shall come vouch'd both by *Authority* and *Reason*. And first for *Authority*; I could set *Ludovicus Vives* against *Becanus*, if I would, who says expressly, *That the making of Feasts at the Oratories of the Martyrs*

* *Quod quidem à Christianis melioribus non sit. S. Aug. L.8. de Cœv. Dei. c. 27.*
† *Illa quasi Parentalia superstitioni Gentilium simillima. Lud. Vives Ibid.*

|| *Quod ergo mortuis litabatur, nique Parentationi depurabantur, que species proinde Idololatriæ est, quoniam & Idololatria Parentationis est species.*
Tert. L. de Spectaculis. c. 12.

better Testimony against you, than *Becanus*, or *Valentia*, being bitter Enemies to our Communion, can be against us. But I'll come nearer home to you, and prove it by more of your own. For

* *Manifestus est, quam ut multis verbis explicari debeat, Imaginum & Simulacrorum Cultum nimis invaluisse, & affectioni seu potius superstitionis populi plus satis induitum esse, ita ut ad summam adorationem, qua vel à Paganis, suis simulachris exhiberi consuevit, &c. Cassander. Consult. Art. 21. C. de Imaginibus.* Where he names divers of your own, as namely, *Duranus Minutensis Episcopus, John Bissell, Gerson, Durand, Holcot, and Biel*, rejecting the Opinion of *Thomas*, and other Superstitions concerning Images. *Ibid.*

† *Non quod Credatur inesse aliqua in ius Divinitas, & veluti olim siebat à Gentibus. Conc. Trident. Sess. 23. Decret. de Invocat.*

|| *Et ruidibus periculis Erroris Occasionem, &c. Ibid.*

Unlearned, to the *Scandal of Religion*, and the perverting of *Et adeò Gens Truth*. For the *Unlearned* first, how it works upon them by *affecta est truncis corrodis & deformibus Imaginibus, ut mente teste, quoties Episcopi, decenniores ponuntur, et iuvant, veteres suas presentant plorantes, &c. Hieron. Lamas Summa, p. 3. c.* And it works upon the *Learned* too, more than it should. For *3.*

† *Imagines Christi & S. Maris ejus, & Sanctorum non sunt venerande, ac si in ipsis Imaginibus esset Divinitas, secundum quod sunt Materia Arte effigieata, & non secundum quod representant Christum, & Santos, &c. Sic enim adorare, vel petere aliquid ab iis, est Idolatria. Lam. Ibid.*

*(which * St. Augustine tells us, The best Christians practised not) are a kind of † Parentalia, Funeral-feasts, too much resembling the Superstition of the Gentiles. Nay, Vives need not say, resembling that Superstition, since || Tertullian tells us plainly, that Idolatry it self is but a kind of Parentation. And Vives dying in the Communion of the Church of Rome, is a*

Cassandra, who lived and died in your Communion, says it expressly, That in this present Case of the Adoration of Images, you came full home to the Superstition of the Heathen. And secondly, for Reason, I have (I think) too much to give, that the Modern Church of Rome is grown too like to Paganism in this Point. For the † Council of Trent it self confesses, That to believe there's any Divinity in Images, is to do as the Gentiles did by their Idols. And though in some words after, the Fathers of that Council seem very religiously careful, that all || Occasion of dangerous Error be prevented; yet the Doctrine it self is so full of danger, that it works strongly, both upon the Learned and

*the Unlearned, to the scandal of Religion, and the perverting of the People (so * Hetells me that was an Eye-witness, and that since the Council of Trent) are so addicted to their worm-eaten and deformed Images; that when the Bishops comanded new, and handsomer Images to be set up in their rooms, the poor people cried for their old, would not look up to their new, as if they did not represent the same thing. And though he say, this is by little and little amended, yet I believe there's very little Amendment.*

For it wrought so far upon Lamas himself, who bemoaned the former Passage, as that he delivers this Doctrine: † That the Images of Christ, the blessed Virgin, and the Saints, are not to be worshipped, as if there were any Divinity in the Images, as they are material things.

things made by Art, but only as they represent Christ and the Saints : for else it were Idolatry. So then belike, according to the Divinity of this Casuist, a man may worship Images, and ask of them, and put his trust in them, as they represent Christ, and the Saints. For so there is Divinity in them, though riot as *Things*, yet as *Representers*. And what I pray did, or could any Pagan Priest say more than this ? For the Proposition resolved is this: *The Images of Christ and the Saints, as they represent their Exemplars, have Deity or Divinity in them.* And now I pray A.C. do you be judge, whether this Proposition do not teach Idolatry ? And whether the Modern Church of Rome be not grown too like to Paganism in this Point ? For my own part, I heartily wish it were not. And that men of Learning would not strain their Wits to spoyl the Truth, and rent the Peace of the Church of Christ, by such dangerous, such superstitious Vanities. For better they are not ; but they may be worse. Nay, these and their like have given so great a Scandal among us, to some ignorant, though I presume, well-meaning men, that they are afraid to testifie their duty to God, even in his own House, by any outward Gesture at all. Insomuch that those very Ceremonies, which, by the Judgment of Godly and Learned men, have now long continued in the Practice of this Church, suffer hard measure for the Romish Superstition's sake. But I will conclude this Point with the saying of B. Rhenanus : Who could endure the People (says he) rushing into the Church like Swine into a Styre ? Doubtless Ceremonies do not hurt the People, but profit them, so there be a Mean kept, and the By be not put for the Main, that is, so we place not the principal part of our Piety in them.

The Conference grows to an end, and I must meet it again e're we part. For you say,

F. After this (we all rising) the Lady asked the B. whether she might be saved in the Roman Faith ? He answered, She might.

B. What ? not one * Answer perfectly related ? My Answer to

this was General, for the ignorant, that could not discern the Errors of that Church ; so they held the Foundation, and conformed themselves to a religious Life. But why do you not speak out what

I added in this Particular ? That it must needs go harder with the Lady, even in Point of Salvation, because she had been brought to understand very much, for one of her Condition, in these Controvèrted Causes of Religion. And a Person that comes to know much, had need carefully bethink himself, that he oppose not known Truth against the Church that made him a Christian. For Salvation may be in the Church of Rome; and yet they not find it, that make stirest of it.

Here A.C. is as confident as the Jesuit himself, That I said expressly, A.C. p. 64. That the Lady might be saved in the Roman Faith. Truly, tis too long since now for me to speak any more than I have already upon my Memory : But this I am sure of, That whatsoever I said of her, were it never so particular, yet was it under the Conditions before expressed.

Quis ferat populum in Templo irruentem, cùm in haram sive Cerere non obseruantur populo Ceremonia, sed profant, si modus in eis servetur, & caveamus ne tempore & loco habentur, hoc est, ne precipitam pietatem in illis collocemus. Rhenanus. de Cormil.

§. 34.

**Cave ne dum vis alium nuntiare Culpe, ipsé notaris Calumnia. S. Hier. L. 3. adversus Pelagianos.*

F. I bad her mark that.

§. 35.
NUM. I.

B. This Answer (I am sure) troubles not you. But it seems you would fain have it lay a load of Envy upon me, that you profess you bad the Lady so carefully, *mark that*. Well, you bad her *Mark that*. For what? For some great matter? or for some new? Not for some New sure. For the *Protestants* have ever been ready for *Truth* and in *Charity* to grant as much as

**Nos fatemur sub Papatu plurimum esse boni, imo omne bonum Christianum, atque etiam illic ad nos devenit.* Sc. Luther contra Anabaptist. curante Bellarmino, L. 4. de Notis Eccles. c. 16. §. penult. Et Field. Appendix. par. 3. c. 2. Et Jof. Hall Bishop of Exeter, L. Of the Old Religion, c. 1. Many holding Christ the Foundation aright, and groaning under the burden of Popish Trash, Sc. by a general Repentance, and assured Faith in their Saviour, did find favour with the Lord D. Geo. Abbot, late Archbishop of Cant. Answer to Hill. ad Ration. 1. §. 30.

For my part I dare not deny the possibility of their Salvation, who have been the chiefest Instruments of ours, Sc. Hooker in his Discourse of Justificat. §. 17. In former times a man might hold the general Doctrine of those Churches, wherein our Fathers lived, and be saved. And yet since the Council of Trent some are found in it in such degree of Orthodoxy, as we may well hope of their Salvation Field. l. 3. Eccl. c. 47.

The Latine, or Western Church, subject to the Romish Tyranny, was a true Church, in which a saving profession of the Truth of Christ was found. Jof. Hall Bishop of Exeter. L. Of the Old Religion, fine. in his Advertisement to the Reader, p. 202.

Non pauci retinuerunt Christum Fundamentum, Sc. Mornæus Tract. de Ecclesia c. 9. fine. *Inter fortes iustas, ista quæ summo cum periculo expectetur salutem, non ipsorum additamentis sed sis, quæ nobis cum habent communia, Fundamentis est attribuenda.* Jo. Prideaux Lectione 9. fine. *Papa aliquam adhuc Religionis formam relinquit.* Item ut &c. eternæ non tollit. Sc. Calv. Institut. advers. Libertinos, c. 4.

† Here A. C. gets another Snatch, and tells us, *That to grant a Possibility of Salvation in the Roman Church, is the free Confession of an Adversary, and therefore is of force against us, and extorted by Truth: But to say that salvation is more securely, and easily to be had in the Protestant Faith, That's but their partial opinion in their own behalf, and of no force, especially with Roman Catholicks.* I easily believe this latter part, That this, as A. C. and the rest use the matter with their Profelyes, shall be of little, or no force with Roman Catholicks. But it will behove them, that it be of Force. For let any indifferent man weigh the Necessary Requisites to Salvation, and he shall find this no partial Opinion, but very plain and real Verity, That the Protestant, living according to his belief, is upon the safer way to Heaven. And as for my Confession, let them enforce it as far as they can against me, so they observe my Limitations; which if they do, A. C. and his fellows will (of all the rest) have but little comfort in such a limited Possibility.

¶L. 1. De Bap. cont. Don. c. 3. Graviter peccarent in rebus ad salutem anime pertinentibus, Sc. eo solo quid certis inserta præponerent.

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lities before an evident and certain Course. And * Bellarmine is Propter incertitudinem Opinio[n]is, and that in the Point of Justification: That in regard of the uncertainty of our own Righteousness, and of the danger of vain-glory, tutissimum est, tis safest to repose our whole trust in the Mercy and Goodness of God. And surely, if there be One safer way than another, as he confesses there is, he is no wise Man, that in a Matter of so great moment will not betake himself to the safest Way. And therefore even you your selves in the Point of Condignity of Merit, though you write it, and preach it boisterously to the People; yet you are content to dye, renouncing the Condignity of all your own Merits, and trust to Christ's. Now surely if you will not venture to dye as you live, live and believe in time, as you mean to dye.

And one thing more, because you bid *Mark this*, let me remember to tell you for the benefit of others. Upon this very

Point (*That we acknowledge an honest Ignorant Papist may be saved*) you and your like work upon the Advantage of our Charity, and your own want of it, to abuse the weak. For thus I am told you work upon them. You see the Protestants (at least many of them) confess there may be Salvation in our Church; We absolutely deny there is Salvation in theirs: Therefore it is safer to come to Ours, than to stay in theirs; to be where almost all grant Salvation, than where the greater part of the World deny it:

This Argument is very prevailing with Men, that cannot weigh it,

and with Women especially, that are put in fear by † violent (though causless) denying Heaven unto them. And some of your party since this, have set out a Book, called *Charity* mistaken. But beside the Answer fully given to it, this alone is sufficient to confute it. First, that in this, our *Charity* (what ever yours be) is not mistaken, unless the *Charity of the Church* her self were mistaken in the Case of

the *Donatists*, as shall after appear. Secondly, even *Mistaken Cha-* §§ 35. Num. 3.

rity

(if such it were) is far better than none at all. And if the *Mistaken* be ours, the *None* is yours. Yea, but A. C. tells us, *That this denial of Salvation is grounded upon Charity, as were the like Threats of Christ, and the Holy Fathers. For there is but one true Faith, and one true Church, and out of that there is no Salvation. And he that will not hear the Church, S. Matth. 18. S. Matth. 18. 17. let him be as a Heathen, and a Publican: Therefore he says, 'tis more Charity to forewarn us of the danger, by these threats, than*

* And this is to let us run into it, through a false security. "Tis true, that there is but one true Faith, and but one true Church. But that one, both *Faith*, and *Church*, is the *Catholick Christian*, not the *Particular Roman*. And this *Catholick Christian Church*, he that will not both hear, and obey; yea, and the *Particular Church*,

† And this piece of Cunning, to affright the weak was in use in *Justin Martyr*'s time. *Quodam scimus, &c. ad Iracundiam suam Evangelium pertrahentes, &c. quibus si potest ea obtigerit ut nonnullos Gehenne tradarent: Orben quoque Universum consumpsissent: Just. Martyr. Epist. ad Zenam et Serenum. (And here 'tis) ad Iracundiam suam Ecclesiam pertrahentes, &c.*

A. C. p. 36. §§ 35. Num. 3.

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proved by the
Crud. In which
we profess our
Belief of the
Catholick, not
of the *Roman*
Church.

in which he lives too, so far as it in *necessaries* agrees with the Universal, is in as bad Condition as a Heathen and a Publican, and perhaps in some respects worse. And were we in this Case, we should thank *A. C.* for giving us warning of our Danger. But 'tis not so. For he thunders out all these threats, and denial of Salvation, because we joyn not with the *Roman Church*, in all things, as if her Corruptions were part of the Catholick Faith of Christ. So the whole Passage is a meer begging of the Question, and then threatening upon it, without all ground of Reason or Charity. In the mean time let *A. C.* look to himself, that in his false Security, he run not into the danger, and loss of his own Salvation, while he would seem to take such care of ours. But though this Argument prevails with the weak, yet it is much stronger in the *cunning*, than the true *force* of it. For all Arguments are very moving, that lay their Ground upon ** the Adversaries Confession*, especially if it be confessed and avouched to be true. But if you would speak truly, and say, Many *Protestants* indeed confess, there is *Salvation* possible to be attained in the *Roman Church*; but they say withal, that the Errors of that Church are so many † (and some so great, as weaken the *Foundation*) that it is very hard to go that way to Heaven, especially to them that have had the Truth manifested; the Heart of this Argument were utterly broken. Besides, the force of this Argument lies upon two things, one directly *Expressed*, the other but as upon the *By*.

** This is a free Confession of the Adversaries Argument against themselves, and therefore is of force. A. C. p. 64. But every Confession of Adversaries, or others, is to be taken with its Qualities and Conditions:*

If you leave

*out, or change these, you wrong the Confession, and then 'tis of no force. And so doth *A. C.* here. And though *Bellar.* makes the *Confession of the Adversary* a note of the true Church *L. 4. de Notis Eccl. 16.* yet in the very beginning, where he lays his Ground, § 1. he lays it in a plain fallacy à *secundum quid ad simpliciter*.*

*† For they are no mean Differences that are between us, by *Bellarmino's* own Confession. *Agendum est non de rebus levibus, sed de gravissimis Questionibus que ad ipsa Fidei fundamenta pertinent,* &c. *Bellar.* in *prefat. Operibus prefixa*, § 3. And therefore the Errors in them, and the Corruptions of them cannot be of small Consequence, by your own Confession. Yes, by your own indeed. For you *A. C.* say full as much, if not more than *Bellarmino*. Thus We Catholicks hold all Points, in which Protestants differ from us in Doctrine of Faith, to be Fundamental, and necessary to be Believed, or at least not denied. *A. C.* Relation of the first Conference, p. 28.*

N U M. 3. That which is *expressed*, is, We and our Adversaries consent, that there is *Salvation* to some in the *Roman Church*. What would you have us as malicious, (at least as rash) as your selves are to us, and deny you so much, as possibility of *Salvation*? If we should, we might make you in some things strain for a Proof. But we have not so learned *Christ*, as either to return evil for evil in this heady course, or to deny *Salvation* to some ignorant silly Souls, whose humble peaceable Obedience makes them safe among any *part of Men*, that profess the Foundation, *Christ*; And therefore seek not to help our Cause by denying this comfort to silly Christians, as you most fiercely do, where you can come to work upon them. And this was an old Trick

of

of the *Donatists*. For in the Point of *Baptism* (whether that *Sacrament* was true in the *Catholick Church*, or in the part of *Donatus*) they exhorted all to be baptized among them. Why? Because both parts granted that *Baptism* was true among the *Donatists*; which that *peevish Sect* most unjustly denied the sound part, as * St. *Augustine* delivers it. I would ask now, Had not * *Esse verò a-*
the Orthodox true Baptism among them, because the *Donatists* *pud* *Donatistas*
denied it injuriously? Or should the *Orthodox* against Truth *Baptizatum,*
& illi affer-
have denied Baptism, among the *Donatists*, either to cry *runt, & nos*
quittance with them, or that their Argument might not be the *concedimus,*
stronger, because both parts granted? But *Mark this*, how far
Bap. cont. De-
you run from all common Principles of Christian Peace, as well *nat. c. 3;*
as Christian Truth, while you deny *Salvation* most unjustly to us,
from which you are farther off your selves. Besides, if this
were, or could be made a concluding Argument, I pray, why do
not you believe with us in the Point of the Eucharist? For all
sides agree in the Faith of the Church of England, That in the
most Blessed Sacrament, the Worthy Receiver is by his
Faith made spiritually partaker of the true and real Body and Blood of Christ || *truly, and really,*
and of all the Benefits of his Passion. Your *Roman Catholicks* add a manner of this his Presence, *Transubstantiation*, which many deny; and the *Lutherans* a manner of this Presence, *Consubstantiation*, which more deny. If the Argument be good, then even for this *Consent*, it is safer Communicating with the *Church of England*, than with the *Roman*, or *Lutheran*; Because all agree in this *Truth*, not in any other *Opinio*. Nay, * *Suarez* himself, and he a very Learned Adversary (what say you to this *A. C.*? Doth Truth force this *A. C. p. 64, 65.* from him?) Confesses plainly, *That to believe Transubstantiation is not simply necessary to Salvation.* And yet he knew well the Church had determined it. And † *Bellarmino*, † *Bellar. L. 3.* after an intricate, tedious, and almost inexplicable Discourse *de Euchar. c. 18. §. Ex his* about an *Adulterine Conversion* (A thing which neither *Divinity*, *colligimus*, nor *Philosophy* ever heard of till then) is at last forced to come

* *Hoc totum pendet ex Principiis Metaphysicis & Philosophicis, & ad Fidei Doctrinam non est necessarium.* Suarez in 3. Tom. Disput. 50. §. 2.

P. Edit. London 1617. p. 138. And *Calvin*. in 1 Cor. 10. 3.

Verè datur, &c. And again in 1 Cor. 11. 24. *Neque enim Mortis tantum & Resurrectionis sive beneficium nobis offert Christus, sed Corpus ipsum in quo passus est, & resurrexit.*

Concludo Realiter ut vulgo loquantur) hoc est, Verè nobis in Cœna datur

Christi Corpus, ut sit Animis nostris in Cibum Salutarem, &c.

* Sed quidquid sit de Modis loquendi, illud teneundum est, Conversionem Panis & Vini in Corpus & Sanguinem Christi esse substantialēm, sed arcam & ineffabilem, & nullis naturalibus Conversionibus per omnia similem, &c. Bellar. in Recog. hujus loci. Et vid. § 38. Num. 3.

substantial, but after a secret and ineffable manner, and not like in all things to any natural Conversion whatsoever. Now if he had left out *Conversion*, and affirmed only Christ's real Presence there, after a mysterious, and indeed an ineffable manner, no man could have spoke better. And therefore, if you will force the Argument always to make that the safest way of *Salvation*, which differing Parties agree on; why do you not yield to the force of the same Argument, in the Belief of the Sacrament, one of the most immediate means of *Salvation*, where not only the *most*, but *all* agree: And your own greatest Clerks cannot tell what to say to the Contrary?

N U M. 4.
A.C. p. 64.

* Sed quia ita magnum firmamentum vanitatis vestre in hac sententiā esse arbitramini, ut ad hoc tibi terminandam putares Epistolam quo quasi recentius in Anni mis Legentem remaneret, bre viter respondeo. &c. S. Ax- gult L. 2. cont. Lit. Petil. c. 108. And here A.C. ad hoc si- bi putavit terminandam Col- lationem: sed frusta, us ap- parebit. Num. agree on.

I speak here for the force of the *Argument*, which certainly in it self is nothing, though by *A. C.* made of great account; For he says, "Tis a Confession of Adversaries extorted by Truth. Just as * Petilian the *Donatist* brag'd in the case of *Baptism*. But in truth, 'tis nothing. For the Syllogism, which it frames, is this. *In Point of Faith and Salvation 'tis safest for a man to take that way, which the differing Parties agree on.* But *Papists and Protestants* (which are the differing Parties) agree in this, *That there is salvation possible to be found in the Roman Church.* Therefore 'tis safest for a man to be, and continue in the Roman Church. To the *Minor Proposition* then; I observe this only, that though many Learned *Protestants* grant this, *all* do not. And then that Proposition is not *Universally true*, nor able to sustain the *Conclusion*. For they do not in this all agree; nay, I doubt not, but there are some *Protestants*, which can, and do as stiffly, and as churlishly deny them *Salvation*, as they do us. And *A. C.* should do well to consider, whether they do it not upon as good reason at least. But for the *Major Proposition*; Namely,

That in Point of Faith and Salvation, 'tis safest for a man to take that way, which the Adversary confesses, or the Differing Parties agree on. I say, that is no *Metaphysical Principle*, but a bare *Contingent Proposition*, and being indefinitely taken, may be *true or false*, as the matter is to which it is applyed; but being taken universally, is *false*, and not able to lead in the *Conclusion*. Now that this Proposition (*In point of Faith and Salvation, 'tis safest for a man to take that way, which the differ- ing Parties agree on, or which the Adversary confesses*) hath no strength in it self, but is sometimes *true*, and sometimes *false*, as the *Matter* is, about which it is conversant, is most evident. First, by Reason: Because Consent of disagreeing Parties is neither *Rule*, nor *Proof of Truth*. For *Herod and Pilate disagreeing Parties*

Parties enough, yet agreed against Truth it self : But Truth rather is, or should be the Rule to frame, if not to force Agreement. And secondly, by the two Instances † before given. For in the Instance between the Orthodox Church then, and the Donatists, this Proposition is most false; for it was a Point of Faith, and so of Salvation, that they were upon, namely, the Right Use and Administration of the Sacrament of Baptism. And yet, had it been safest to take up that way, which the differing Parts agreed on, or which the adverse Part confessed, Men must needs have gone with the Donatists, against the Church. And this must fall out as oft as any Heretick will cunningly take that way against the Church, which the Donatists did, if this Principle shall go for currant. But in the second Instance, concerning the Eucharist, a Matter of Faith, and so of Salvation too, the same Proposition is most true. And the Reason is, because here the Matter is true; namely, *The true, and real Participation of the Body and Blood of Christ in that Blessed Sacrament*: But in the former, the Matter was false; namely, That Rebaptization was necessary for Baptism formally given by the Church. So this Proposition (*In Point of Faith and Salvation, it is safest for a Man to take that Way which the differing Parties agree in, or which the Adversary confesses*) is, you see, both true and false, as Men have Cunning to apply it; and as the Matter is, about which it is Conversant. And is therefore no Proposition able, or fit, to settle a Conclusion in any sober Man's Mind, till the Matter contained under it, be well scanned, and examined. And yet, as much use as you would make of this Proposition, to amaze the Weak, your selves dare not stand to it; no, not where the Matter is undeniably true; as shall appear in divers Particulars beside this of the Eucharist.

But before I add any other particular Instances, I must tell you what A. C. says to the two former: For he tells us, *These two are nothing like the present Case*. Nothing? That is strange indeed. Why in the first of those Cases concerning the Donatists, your Proposition is false; and so far from being safest, that it was no way safe for a Man to take that way of Belief, and so of Salvation, which both Parts agreed on. And is this nothing? Nay, Is not this full, and home to the present Case? For the present Case is this, and no more; *That it is safest taking that Way of Belief which the differing Parties agree on, or which the Adversary confesses*. And in the second of those Cases, concerning the Eucharist, your Proposition indeed is true; not by the Truth which it hath seen in it self, Metaphysically, and in Abstract; but only in regard of the Matter, to which it is applied: Yet there you desert your own Proposition, where it is true. And is this nothing? Nay, Is not this also full, and home to the present Case, since it appears, your Proposition is such as your selves dare not bide by, either when it is true, or when it is false? For in the Case of Baptism administered by the Donatist, the Proposition is false, and you dare not bide by it, for

Truth's sake. And in that Case of the Eucharist, the Proposition is true, and yet you dare not bide by it, for the Church of Rome's sake. So that Church (with you) cannot err, and yet will not suffer you to maintain Truth; which not to do, is some Degree of Error, and that no small one.

NUM. 6.
A.C. p. 65.

Well, A.C. goes on, and gives his Reasons, why these two Instances are nothing like the present Case. *For in these Cases (faith he) there are annexed other Reasons of certainly known Peril of damnable Schism and Heresie, which we should incur by consenting to the Donatists Denial of true Baptism among Catholicks; and to the Protestants Denial, or Doubting of the true Substantial Presence of Christ in the Eucharist: But in this Case, of Resolving to live and die in the Catholick Roman Church, there is, confessedly, no such Peril of any damnable Heresie, or Schism, or any other Sin.* Here I have many Particulars to observe upon A.C. and you shall have them as briefly as I can set them down.

Punct. 1.

And first, I take A.C. at his word, that in the Case of the *Donatists*, should it be followed, there would be known Peril of damnable *Schism and Heresie*, by denying true *Baptism* to be in the *Orthodox Church*. For by this you may see, what a found Proposition this is (*That where two Parties are dissenting, it is safest believing that, in which both Parties agree, or which the Adversary confesses;*) for here you may see by the Case of the *Donatist*, is confessed, it may lead a Man, that will universally lean to it, into *known and damnable Schism and Heresie*. An excellent Guide, I promise you, thus: Is it not?

Punct. 2.
A.C. p. 65.

Nor secondly, are these, though A.C. calls them so, annexed Reasons: For he calls them so, but to blaunch the Matter, as if they fell upon the Proposition *ab extra*, accidentally, and from without: Whereas they are not annexed, or pinned on; but flow naturally out of the Proposition it self. For the Proposition would seem to be *Metaphysical*, and is appliable indifferently to any *Common Belief* of dissenting *Parties*, be the Point in difference what it will. Therefore if there be any thing *Heretical, Schismatical*, or any way *evil* in the *Point*, this Proposition being neither *Universally*, nor *necessarily* true, must needs cast him that relies upon it, upon all these Rocks of *Heresie, Schism*, or whatever else follows the *Matter of the Proposition*.

Punct. 3.
A.C. p. 66.

Thirdly, A.C. doth extremely ill to joyn these Cases of the *Donatists* for *Baptism*, and the *Protestant* for the *Eucharist* together, as he doth. For this Proposition in the first, concerning the *Donatists*, leads a Man (as is confessed by himself) into *known and damnable Schism and Heresie*: But, by A.C.'s good leave, the latter, concerning the *Protestants*, and the *Eucharist*, nothing so. For I hope A.C. dare not say, That to believe the true, * *Substantial*

* Ceterum his absurditatis sublatis, quicquid ad Experimendam veram substantiali[m]que Corporis ad Sanguinis Domini Communicacionem, que sub sacris Cenae symbolis, fidelibus exhibetur, facere potest, libenter recipio. Calv. L. 4. Inft. e. 17. §. 19. In Cenae mysterio per symbola panis & vini Christus vere nobis exhibetur, &c. Et nos participes substantiae ejus facti sumus. Ibid. §. 11. Presence

Prefence of Christ, is either known, or damnable Schism or Heresy.

Now as many, and as Learned † Protestants believe and maintain ^{† § 35. Num. 3.} this, as do believe Possibility of Salvation (as before is limited) in the Roman Church: Therefore they, in that, not guilty of either known, or damnable Schism, or Heresy, though the Donatists were of both.

Fourthly, Whereas he imposes upon the Protestants, The Denial Punct. 4. or Doubting of the True and Real Presence of Christ in the Eucha- A. C. p. 66. rist; he is a great deal more bold, than true, in that also: For understand them right, and they certainly, neither deny, nor doubt it. For as for the Lutherans, as they are commonly called, their very Opinion of Consubstantiation makes it known to the World, that they neither deny, nor doubt of his True, and Real Presence there; and they are Protestants. And for the Calvinists, if they might be rightly understood, they also maintain a most True and Real Presence, though they cannot permit their Judgment to be Transubstantiated: And they are Protestants too. And this is so known a

Truth, that * Bellarmine confesses it: For he faith, Protestants do often grant, that the True and Real Body of Christ is in the Eucharist. But he adds, That they never say (so far as he hath read) That it is there Truly and Really, unless they speak of the Supper which shall be in Heaven. Well: First, If they grant, that the True and Real Body of Christ is in that Blessed Sacrament (as Bellarmine confesses they do, and 'tis most true) then A. C. is false, who charges

all the Protestants with Denyal, or Doubtfulness in this Point. And Secondly, Bellarmine himself also shews here his Ignorance, or his Malice: Ignorance, if he knew it not; Malice, if he would not know it. For the Calvinists; at least, they which follow Calvin himself, do not only believe, that the true and real Body of Christ is received in the Eucharist; but that it is there, and that we partake of it verè & realiter, which are † Calvin's own Words; and yet Bel-

larmine boldly affirms, that to his Reading, no one Protestant did ever affirm it. And I, for my part, cannot believe but Bellarmine had read Calvin, and very carefully, he doth so frequently, and so mainly oppose him. Nor can that Place by any Art be shifted, or

by any Violence wrested from Calvin's true Meaning of the Presence of Christ in and at the blessed Sacrament of the Eucharist, to any Supper in Heaven whatsoever. But most manifest it is, that Quod legerim, for ought I have read, will never serve Bellarmine to excuse him: For he himself, but in the very || Chapter going before, quotes four Places out of Calvin, in which he says expressly, That we receive in the Sacrament the Body and Blood of Christ Verè, truly. So Calvin says it four times, and Bellarmine quotes the places; and yet he says in the very next Chapter, that never any Protestant said so, to his Reading. And for the Church of Eng-

* Bellarm. L. 1. de Euchar. c. 2. §. Quinto dicit. Sacramentarii sapè dicunt reale Corpus Christi in Canâ adesse, sed realiter adesse nunquam dicunt, quod legerim, nisi forte loquuntur de Canâ que sit in Cælo, &c.

And that he means to brand Protestants under the name of Sacramentarii, is plain. For he says, the Council of Trent opposed this word realiter, Figmento Calvinistico, to the Calvinistical Figment. Ibid.

A. C. p. 65.

^{† Calv. in 1 Cor. 10. 3. verè, &c.}
^{& in 1 Cor. 11. 24. realiter.}
^{Vide supra}
^{Num. 3.}

|| Bellarm. L. 1.
de Euchari-
stia, c. 1. § Se-
cundū docet.

land, nothing is more plain, than that it believes and teaches the

* The Body of Christ is given, taken and eaten in the Supper (of the Lord) only after an Heavenly and Spiritual manner. And the Means whereby the Body of Christ is received and eaten is Faith Eccles. Angl. Art. 28. So here's the manner of Transubstantiation denied, but the Body of Christ twice affirmed. And in the Prayer before Consecration, thus: *Grant us, Gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, &c.* And again, in the second Prayer, or Thanksgiving after Consecration, thus: *We give thee Thanks, for that thou dost vouchsafe to feed us which have duly received these holy Mysteries, with the spiritual Food of the most precious Body and Blood of thy Son, our Saviour, Jesus Christ, &c.*

True and Real Presence of Christ in the * Eucharist, unless A.C. can make a Body no Body, and Blood no Blood, (as perhaps he can by Transubstantiation) as well as Bread no Bread, and Wine no Wine. And the Church of England is Protestant too. So Protestants of all sorts maintain a True and Real Presence of Christ in the Eucharist; and then, where's any known, or damnable Heresie here? As for the Learned of those Zealous Men that died in this Cause in Queen Maries days, they denied not the Real Presence simply taken, but as their Opposites forced Transubstantiation upon them, as if that, and the Real Presence had been all one. Whereas all the Ancient Christians ever believed the

one, and none but Modern and Superstitious Christians believe the other, if they do believe it; for I doubt, for my part, they do not. And as for the Unlearned in those Times, and all Times, their Zeal (they holding the Foundation) may eat out their Ignorances, and leave them fate. Now that the Learned Protestants in Queen Maries days did not deny, nay, did maintain the Real Presence, will manifestly appear. For when the Commissioners obtruded to Jo. Frith the Presence of Christ's Natural Body in the Sacrament, and that without all Figure or Similitude; Jo. Frith acknowledges, † That the Inward Man doth as verily receive Christ's Body, as the Outward Man receives the Sacrament with his Mouth.

London 1597. p. 943. And he adds, || That neither Side ought to make it a necessary Article of Faith, but leave it indifferent. Nay, Archbisshop Cranmer comes more plainly, and more home to it than Frith. For

* Cranmer a- if you understand (faith * he) by this Word Really, Reipsā; that pud Fox ibid. is, in very deed, and effectually; so Christ, by the Grace and Efficacy of his Passion, is indeed, and truly present, &c. But if by this

† I say Corporeally, you understand † Corporaliter, Corporally, in his Naturaliter, corpor-

rally; for lo Bellarmine hath it expressly: *Quod autem Corporaliter & propriè sumatur Sanguis & Caro, &c. probari potest omnibus Argumentis, &c.* Bellarm. L. 1. de Eucharist. c. 12. §. Sed tota. And I must be bold to tell you more then, That this is the Doctrine of the Church of Rome: For I must tell you too, that Bellarmine here contradicts himself: For he that tells us here, that it can be proved by many Arguments, that we receive the Flesh and the Blood of Christ in the Eucharist corporaliter, said as expressly before (had he remembered it) that though Christ be in this Blest Sacrament vere & realiter, yet (faith he) non dicemus corporaliter, i.e. eo modo quo suā naturā existunt Corpora, &c. Bellarm. L. 1. de Eucharist. c. 2. §. Tertia Regula. So Bellarmine here is in a notorious Contradiction: Or else it will follow plainly out of him, that Christ, in the Saerament, is existent one way, and received another; which is a gross Absurdity. And that corporaliter was the Doctrine of the Church of Rome, and meant by Transubstantiation, is farther plain in the Book called *The Institution of a Christian Man*, set forth by the Bishops in Convocation in Henry the Eighth's Time, Anno 1534. chap. Of the Sacrament of the Altar. The Words are: *Under the Form and Figure of Bread and Wine, the very Body and Blood of Christ is corporally, really, &c. exhibited and received, &c.* And Aquinas expresses it thus: *Quia tamen substantia Corporis Christi realiter non dividitur à sua quantitate dimensione, & ab aliis accidentibus, inde est, quod ex vi realis Concomitantia est in Sacramento tota quantitas dimensionis Corporis Christi, & omnia accidentia ejus.* Tho. p. 3. q. 76. Art. 4. c.

tural,

tural and Organical Body, under the Forms of Bread and Wine, 'tis contrary to the Holy Word of God. And so likewise Bishop Ridley. Nay, Bishop Ridley adds yet farther, and speaks so fully to this Point, as I think no man can add to his Expression: And 'tis well if some Protestants except not against it. Both you and I (saith * he) agree in this: That in the Sacrament is the ^{* Apud Fox} very true and natural Body and Blood of Christ, even that which ^{ibid. p. 1598.} was born of the Virgin Mary; which ascended into Heaven, which sits on the right hand of God the Father, which shall come from thence to judge the quick and the Dead, Only we differ in modo, in the way and manner of being. We confess all one thing to be in the Sacrament, and dissent in the manner of being there. I confess Christ's natural Body to be in the Sacrament by Spirit and Grace, &c. You make a grosser kind of Being, inclosing a natural Body under the shape and form of Bread and Wine. So far and more, Bishop Ridley. And † Arch-bishop Cranmer confesses, That ^{† Apud Fox} he was indeed of another Opinion, and inclining to that of ^{ibid. 1703.} Zwing-
lius, till Bishop Ridley convinced his Judgment, & settled him in this point. And for || Cal-
vin, he comes no whit short of these, against the Calumny of the Romanists on that behalf. Now after all this, with what face can A. C. say (as he doth) That Protestants deny, or doubt of the true, and Real presence of Christ in the Sacrament? I cannot well tell, or am unwilling to utter.

Fifthly, Whereas 'tis added by A. C. That in this present case Punct. 5: there is no peril of any damnable Heresie, Schism, or any other A. C. p. 66. Sin, in resolving to live and dye in the Roman Church. That's not so neither. For he that lives in the Roman Church, with such a Resolution, is presumed to believe as that Church believes. And he that doth so, I will not say is as guilty, but guilty he is, more, or less, of the Schism which that Church first caused by her Corruptions, and now continues by them, and her Power together; And of all her Damnable Opinions too, in point of Misbelief, though perhaps A.C. will not have them called Heresies, unless they have been condemned in some General Council; And of all other sins also, which the Doctrine and Misbelief of that Church leads him into. And mark it I pray. For 'tis one thing to live in a Schismatical Church, and not Communicate with it in the Schism, or in any false Worship that attends it. For so Elias lived among the Ten Tribes, and was not Schismatical, 3 Reg. 3 Reg. 17. 17. And after him Elzæus, 4 Reg. 3. But then neither ^{4 Reg. 3.} of them either countenanced the Schism; or worshipped the Calves in Dan, or in Bethel. And so also beside these Prophets, did those Thousands live in a Schismatical Church, yet never

¶ Tantum de modo quaestio est, &c. Et faceat calumnia auferri Christum à Cenâ suâ. &c. Calv. L. 4. Inſt. c. 17. § 31. Veritatem Dei in qua acquiescere tunc licet, sine controversia amplectar. Pronuntiat illi Carnem suam esse Anima mea cibum, Sanguinem esse potum. Testibus alimento animam illi meam pac- cendum offero. In S. Cenâ jubet me sub Symbolis Panis & Vini Corpus & San- guinem suum sumere, manducare & bi- bere. Nihil dubito, quin & ipse Verus por- rigat: & ego recipiam. Calv. ibid. § 32.

3 Reg. 19. 18. never bowed their Knee to Baal, 3. Reg. 19. But 'tis quite another thing to live in a *Schismatical Church*, and Communicate with it in the *Schism*, and all the *Superstitions and Corruptions*, which that Church teaches, nay to live and dye in them. For certainly here no man can so live in a *Schismatical Church*, but if he be of capacity enough, and understand it, he must needs be a *Formal Schismatick*, or an *Involved One*, if he understand it not. And in this case the *Church of Rome* is either far worse, or more cruel than the *Church of Israel*, even under *Ahab* and *Jezebel*, was. The *Synagogue* indeed was corrupted a long time, and in a great degree: But I do not find, that this Doctrine, *Tou must sacrifice in the high places*: Or this, *Tou may not go and worship at the one Altar in Jerusalem*, was either taught by the *Priests*, or maintained by the *Prophets*, or enjoyned the people by the *Sanhedrim*: Nay, can you shew me, when any *Jew* living there devoutly according to the *Law*, was ever punished for omitting the *One* of these, or doing the *Other*? But the *Church of Rome* hath solemnly decreed her *Errors*; and erring, hath yet decreed withal, *That she cannot err*. And imposed upon Learned men, disputed and improbable Opinions, *Transubstantiation*, *Purgatory*, and *Forbearance of the Cup* in the blessed Eucharist, even against the express Command of our Saviour, and that for *Articles of Faith*. And to keep off *Disobedience*, what ever the Corruption be, she hath bound up her *Decrees* upon pain of *Excommunication*, and all that follows upon it. Nay, this is not enough, unless the *Faggot be kindled* to light them the way. This then may be enough for us to leave *Rome*, though the *old Prophet* forlook not *Israel*.

3 Reg. 13. 11. And therefore in this present case there's peril, great peril of damnable both *Schism* and *Heretie*, and other sin, by living and dying in the *Roman Faith*, tainted with so many *superstitions*, as at this day it is, and their

* Petilianus dixit, *Venite ad Ecclesiam populi, & aufugite Traditores (ita Orthodoxos tum appellavit) si cum iisdem perire non vultis. Nam ut facile cognoscatis quod ipsi sunt rei, de fide nostra optimè judicant. Ego illorum infelios baptizo. Illi meos (quod absit) recipiunt baptizatos, quae omnino non facerent, si in Baptismo nostro culpas aliquas agnoverissent. Videte ergo quod damus, quam sanctum sit, quod destruere metuit Sacilegus Inimicus. S. August. responder. Sic approbamus in Hereticis, Baptismum non Hereticorum sed Christi, sicut in Fornicatoribus, Idololatriis Veneficiis, &c. approbamus Baptismum non eorum sed Christi. Omnes enim isti inter quos & Hereticis sunt, sicut dicit Apostolus: Regnum Dei non possident, &c. S. August. L. 2. cont. Lit. Petilianni. c. 108.*

Tyranny to boot. So that here I may answer A. C. just as * S. Augustine answered Petilian the *Donatist*, in the fore-named case of *Baptism*. For when *Petilian* pleaded the *Concession* of his Adversaries, *That Baptism, as the Donatists administered it, was good and lawful, and thence inferred* (just as the *Jesuit* doth against me) *that it was better for men to joyn with his Congregation, than with the Church*, S. Augustine answers; *We do indeed approve among Hereticks Baptism, but so, not as it is the Baptism of Hereticks, but as it is the Baptism of Christ. Just as we approve the Baptism of Adulterers, Idolaters,*

Witches,

Witches; and yet not as 'tis theirs, but as 'tis Christ's Baptism. For none of these, for all their Baptism, shall inherit the Kingdom of God: And the Apostle reckons Heretics among them, * Gal. 5. And again afterwards: It is not therefore yours (faith † St. Augustine) that we fear to destroy, but Christ's; which, even among the Sacrilegious, is of, and in it self, holy. Now you shall see how full this comes to our Petilianist, A. C. (for he is one of the Contractors of the Church of Christ to Rome, as the Donatists confined it to Africk.) And he cries out, That a Possibility of Salvation is A.C. p. 64.63. a free Confession of the Adversaries, and is of force against them, and to be thought extorted from them by force of Truth it self. I answer: I do indeed, for my part (leaving other Men free to their own Judgment) acknowledg a Possibility of Salvation in the Roman Church; but so, as that which I grant to Romanists, is not as they are Romanists, but as they are Christians; that is, as they believe the Creed, and hold the Foundation, Christ himself; not as they associate themselves wittingly and knowingly to the gross Superstitions of the Romish Church. Nor do I fear to destroy quod ipsorum est, that which is theirs; but yet I dare not proceed so roughly, as with theirs, or for theirs, to deny, or weaken the Foundation, which is Christ's, even among them; and which is, and remains holy, even in the midst of their Superstitions: And I am willing to hope, there are many among them, which keep within that Church, and yet with the Superstitions abolished which they know, and which pray to God to forgive their Errors in what they know not; and which hold the Foundation firm, and live accordingly; and which would have all things amended that are amiss, were it in their power. And to such I dare not deny a Possibility of Salvation, for that which is Christ's in them; though they hazard themselves extremely by keeping so close to that which is Superstition, and in the Case of Images, comes to near Idolatry. Nor can A. C. shift this A.C. p. 66. off by adding, Living and Dying in the Roman Church. For this Living and Dying in the Roman Church (as is before expressed) cannot take away the Possibility of Salvation from them which believe, and repent of whatsoever is Error, or Sin in them; be it Sin known to them, or be it not. But then perhaps A. C. will reply, that if this be so, I must then maintain, that a Donatist also, living and dying in Schism, might be saved. To which I answer two ways. First, that a plain honest Donatist, having (as is confessed) true Baptism, and holding the Foundation (as for ought

* Gal. 5. 19, 20, 21.

† Non ergo vestrum est quod destruere metuimus, sed Christi; quod & in sacrilegiis per se sanctum est. S. August. Ibid.

* For though *Patreolus* will make *Donatus*, and from him the *Donatists*, to be guilty of an impious Heresy (I doubt he means *Arrianism*, though he name it not) in making the Son of God less than the Father, and the Holy Ghost less than the Son. *L. 4. de Hæref. Hær. 14.* yet these things are most manifest out of St. *Augustine* concerning them, who lived with them, both in Time and Place; and understood them, and their *Tenets*, far better than *Patreolus* could.

And first, St. *Augustine* tells us concerning them : *Arrianis, Patriis, & Filio, & Spiritu Sancti, diversas substantias esse dicunt. Donatistæ autem unam Trinitatem substantiam continentur.* So they are no *Arrians*.

Secondly, *Si aliqui eorum minorem Filium esse dixerint quam Pater est, ejusdem tamen substantia non negarunt.* But this is but *si aliqui*, if any. So 'twas doubtful, this too, though *Patreolus* delivers it positively.

Thirdly, *Plurimi verò in iis hoc se dicunt, omnino credere de Patre, & Filio, & Spiritu Sancto, quod Catholica credit Ecclesia.* Nec ipsa cum illis versatur *Questio*, sed de sola Communione infâliciter litigant, &c. *De sola.* Only about the Union with the Church. Therefore they erred not in Fundamental Points of Faith. And

Lastly, All that can farther be said against them, is, That some of them, to win the Goths to them, when they were powerful, said, *Hoc scilicet Credere quod & illi credunt.* Now the Goths (for the most) were *Arrians*: But then, faith St. *Augustine*, they were but *nonnulli*; some of them. And of this some, it was no more certain, than *sicut audiivimus*, as we have heard; St. *Augustine* knew it not. And then if it were true of some, yet *Majorum suorum Authoritate convincuntur*; *Quia nec Donatus ipse sic credidisse assertur, de cuius parte se esse gloriarentur.* S. Aug. Epist. 50. Where *Patreolus* is again deceived; for he says expressly, that *Donatus* affirmed the Son to be less than the Father: *Inpius ille afferebat, &c.* But then indeed (and which perchance deceived *Patreolus*) beside *Donatus*, the Founder of this Heresy, there was another *Donatus*, who succeeded *Majorinus* at Carthage; and he was guilty of the Heresy which *Patreolus* mentions, *Ex extant scripta eius ubi apparet*, as St. *Augustine* confesses, *L. 1. de Hæref. Hær. 49.* But then St. *Augustine* adds there also, *nec facile in iis quisquam*, that scarce any of the *Donatists* did so much as know, that this *Donatus* held that Opinion; much less did they believe it themselves. S. Aug. *Ibid.*

nist is ; because the *Church of Rome* gave the first, and the greatest
† §. 21. Num. *Cause of the Schism* (as is proved † before.) And therefore here
it doth not follow, That if a *Donatist* have Possibility of Salvation,
therefore a *Romanist* hath ; for a lesser Offender may have that
Possibility of Safety, which a greater hath not.

Punct. 6. And last of all ; Whereas *A. C.* adds, that *Confessedly there is no such Peril*; That's a most loud Untruth, and an Ingenuous Man.
* §. 35. Num. would never have said it. For in the same * place, where I grant a Possibility of Salvation in the *Roman Church*, I presently add, that it is no secure way, in regard of *Roman Corruptions*. And *A. C.* cannot plead for himself, that he either knew not this, or that he over-looked it ; for himself disputes against it as strongly as he can. What Modesty, or Truth call you this ? For he that confesses a Possibility of Salvation, doth not thereby confess no Peril of Damnation in the same Way. Yea, but if some *Protestants*

stantists should say there is Peril of Damnation to live and die in the Roman Faith, their Saying is nothing in comparison of the number, or Worth of those that say, there is none. So A. C. again. And beside, they which say it, are contradicted by their own more Learned Brethren. Here A. C. speaks very confusedly : But whether *A.C. p. 66.*

he speak of Protestants, or Romanists, or mixes them, the matter

is not great : For as for the Number and Worth of Men, they are

no necessary Concluders of Truth. Not Number : For who would

be judged by the Many ? The time was, when the * *Arrians* were too many for the Orthodox. Not Worth simply ; for that once + mis-led, is, of all other, the greatest Mis-leader. And yet God forbid, that to Worth weaker Men should not yield, in difficult and perplexed Questions ; yet so, as that when

Matters Fundamental in the Faith come in Question, they finally rest upon a higher, and clearer Certainty, than can be found in either Number, or Weight of Men. Besides, if you mean your own Party, you have not yet proved your Party more worthy for Life of Learning than the Protestants.

Prove that first, and then it will be time to tell you, how worthy many of your Popes have been, for either Life or Learning.

As for the rest, you may blush to say it. For all Protestants unanimously agree in this, That there is great Peril of Damnation for any Man to live and die in the Roman Perswasion : And you are not able to produce any one Protestant, that ever said the contrary. And therefore that is a most notorious Slander, where you say, that they which affirm this Peril of Damnation, are con-

A.C. p. 66.

* *Idegemuit totus Orbis, & Arriahum se esse miratus est.*
*S. Hier. adver. Luciferian. post medium. Tom. 2. Arrianorum Venenum non jam portiunculam quandam, sed penè Orbem totum contaminaverat, adeo ut propè cunctis Latinis Sermonis Episcopis, partim vi, partim fraude deceperis, caligo quendam menibus effunderetur. &c. Vin. Lit. cont. Har. c. & Ecclesiastia non Parietibus confisit, sed in Dogmatum veritate. Ecclesia ibi est, ubi fides vera est. Ceterum ante annos quindecim, aut viginti. Parientes omnes hic Ecclesiastarum Hæretici (de Arrianis & aliis Hæreticis loquitor) pessidebant, &c. Ecclesia autem illæ erat, ubi fides vera erat. S. Hier. in Psal. 133. Constantius Tantum Orbis terra pars, Liberis, in te residet; ut tu solus homini Impio (de Athanasio loquitur) subfido venire, & pacem Orbis de Mundi totius dirimere audias. Liberius. Esto quod ego solus sim, non tamen propterea Causa fidei sit inferior; nam olim tres solum erant reperti, qui Regis mandato resisterent, &c. Théod. L. 2. Hist. Ecccl. c. 16. Dialogo inter Constant. Imp. & Liberium Papam. So that Pope did not think Multitude any great note of the true Church. *Ubi sunt, &c. quis Ecclesiam multitudine definunt, & parvum gregem aspernantur, &c.* Greg. Naz. Orat. 25. præm. Nay, the Arrianis were grown to that Boldness, that they objected to the Catholicks of that time Paucitatem, the Thinnes of their Number, *Greg. Naz. Carm. de vita sua, p. 24. Edit. Paris. 1611. Qum electi tamen essent de Civitatibus, jačabant in delectis suis Synagogis illud: Multi vocati, pauci electi, Socrat. L. 1. Hist. Ecccl. c. 10.**

+ *Error Origenis & Tertulliani magna fuit in Ecclesia Dei Populi tentatio, Vin. Lit. cont. Har. c. 23, & 24.*

And thus having cleared the Way against the Exceptions of *A. N U M. 7. C.* to the two former Instances, I will now proceed (as I || promised) to make this farther appear, that *A. C.* and his Fellows, dare not stand to that Ground, which is here laid down ; namely, *That in Point of Faith and Salvation, it is safest for a Man to take that Way which the Adversary confesses to be true, or whereon the differing Parties agree.* And that if they do stand to it, they must be forced to maintain the *Church of England*, in many things, against the *Church of Rome*.

Punct. 1. And first, I instance in the Article of our Saviour Christ's Descent into Hell. I hope the Church of Rome believes this Article; and withal, that Hell is the place of the Damned: So doth the Church of England. In this then these dissenting Churches agree; therefore, according to the former Rule (yea, and here in Truth too) 'tis safest for a Man to believe this Article of the Creed, as both agree; that is, That Christ descended in Soul into the Place

* Sequuntur enim Thom. p. 3. q. 52. Ar. hand: For the * School agree in it, that the Soul of Christ, in the 2.c. Verba ejus time of his Death, went really no farther than in Limbum Patrum; sunt. *Aquinus Christi per se am efficiunt descendit solum ad locum Inferni, in quo iusti detinebantur, &c.* Ezek. 13. 10.

which is not the Place of the Damned, but a Region, or Quarter in the upper part of Hell (as they call it) built up there by the Romanist, without License of either Scripture, or the Primitive Church. And a Man would wonder, how those Builders with untempered Mortar, found Light enough in that dark Place, to build as they have done.

Punct. 2. Secondly, I'll instance in the Institution of the Sacrament in both Kinds. That Christ Instituted it so, is confessed by both Churches; and that the Ancient Churches received it so, is agreed by both Churches: Therefore according to the former Rule (and here in Truth too) 'tis safest for a Man to receive this Sacrament in both Kinds. And yet here this Ground of A.C. must not stand for good; no, not at Rome; but to receive in one Kind is enough

† Basilense Concilium concessit Bohemis utrinque Christ commanded them. And this must not be granted to them specie iijum: neither, unless they will acknowledg (most opposite to Truth) modo faterentur id sibi concedi ab Ecclesiis. And here their Building with untempered Mortar appears most manifestly: For they have no Shew to maintain this, ad hoc teneri but the Fiction of Thomas of Aquin, That he which receives the Divino jure. Bellarm. L. 1. Body of Christ, receives also his Blood per concomitantiam, by de Sacrament. Concomitancy; because the Blood goes always with the Body: in genere, c. 2. §. 2. Of which Term, || Thomas was the first Author I can yet find. ¶ Tho. p. 3. q. 76. First then, If this be true, I hope Christ knew it: And then, A. 2. c. 3. alibi Why did he so unusefully institute it in both Kinds? Next, If

this be true, Concomitancy accompanies the Priest, as well as the People: And then, Why may not he receive it in one Kind also? Thirdly, This is apparently not true: For the Eucharist is a Sacrament Sanguinis effusus, of Bloodshed, and poured out: And Blood poured out, and so severed from the Body, goes not along with the Body per concomitantiam. And yet Christ must rather err, or proceed I know not how, in the Institution of the Sacrament in both Kinds, rather than the Holy, Unerring Church of Rome may do amiss in the Determination for it, and the Administration of it in one Kind. Nor will the Distinction, That Christ instituted this as a Sacrifice, to which both

Kinds were necessary, serve the turn : For suppose that true, yet he instituted it as a Sacrament also, or else that Sacrament had no Institution from Christ ; which I suppose A. C. dares not affirm. And that Institution which the Sacrament had from Christ, was in *both Kinds*.

And since here's Mention happen'd of *Sacrifice*, my *Third In- Punct. 3.* ststance shall be in the *Sacrificee* which is offer'd up to God, in that *Great and High Mystery* of our *Redemption* by the *Death of Christ*.

For as *Christ* offer'd up * himself once for all, a Full and All-sufficient Sacrifice for the Sins of the *whole World* ; so did He institute, and command a † Memory of this *Sacrifice* in a *Sacrament*, even till his Coming again. For at, and in the *Eucharist*, we offer up to God *three Sacrifices* : One by the *Priest* only ; that's the || *Commemorative Sacrifice* of Christ's Death, represented in Bread broken, and Wine poured out. Another by the * *Priest* and the *People*, joyntly ; and that is the *Sacrifice of Praise and Thanksgiving*, for all the Benefits and Graces we receive by the precious Death of

* Christ, by his own Blood, entered once into the Holy Place, and obtained Eternal Redemption for us. *Heb. 9.*
† 12. And this was done by way of Sacrifice ; by the Offering of the Body of

Jesus Christ once made, *Heb. 10. 10.* Christ gave himself for us, to be an Offering, and a *Sacrifice* of a Sweet Smelling Savour unto God, *Ephes. 5. 2.* Out of which Place the School infers, *Passionem Christi verum Sacrificium fuisse*. *Thom. p. 3. q. 48. Art. 3. c.* Christ did suffer Death upon the Cross for our *Redemption* ; and made there, by his one Oblation of himself once offered, a full, perfect, and sufficient *Sacrifice*, *Oblation*, and *Satisfaction* for the Sins of the *whole World*. *Eccles. Angl. in Canone Consecrationis Eucharist.*

† And Christ did Institute, and in his holy Gospel Command us to continue a Perpetual Memory of that precious Death, until his Coming again. *Eccles. Angl. Ibid.*

|| *Sacramentum hoc est Commemorativum Dominicum Passionis, qua fuit verum Sacrificium ; & sic nominatur Sacrificium.* *Thom. p. 3. q. 73. Art. 4. c.* Christ being offered up once for all, in his own proper Person, is yet said to be offered up. &c. in the Celebration of the *Sacrament* ; because his Oblation once for ever made, is thereby represented. *Lambert in Fox his Martyrology, Vol 2. Edit. Lond. 1579. p. 1033. Et postea.* 'Tis a Memorial, or Representation thereof. *Ibid.* The Matter of the Sentences judged truly in this Point, saying ; That which is Offered and Consecrated of the *Priest*, is called a *Sacrifice* and *Oblation*, because it is a Memory, and Representation of the true *Sacrifice*, and holy *Oblation* made on the Altar of the Cross. *Archibishop Cranmer*, in his Answer to Bishop *Garaner*, concerning the most holy *Sacrament*, *Lib. 5. pag. 377.* And again, this shortly is the Mind of *Lombardus*, That the thing which is done at God's Board is a *Sacrifice*, and so is that also which was made upon the Cross, but not after one manner of Understanding : For this was the Thing indeed, and that is the Commemoration of the Thing. *Ibid.* So likewise Bishop *Jewel* acknowledgeth *incruentum & rationalibile Sacrificium*, spoken of by *Eusebius de Demonstrat. Evang. Lib. 1.* *Jewel's Reply against Harding. Art. 7. Divis. 9.* Again, the Ministratio of the holy Communion is sometimes, of the Ancient Fathers, called an *Unbloody Sacrifice* ; not in respect of any *Corporal* or *Fleshy Presence*, that is imagined to be there without Blood-shedding, but for that it representeth, and reporteth to our Minds, that one and everlasting *Sacrifice*, that Christ made in his Body upon the Cross. This Bishop *Jewel* disliketh not, in his Answer to *Harding*, *Art. 17. Divis. 14.* *Patres Cenapni Dominicanum duplice de causa vocarunt Sacramentum incruentum. Tum quid sit Imago & solennis representatio illius Sacrificii laetissim quod Christus cum sanguinis effusione oblatus in Cruce : Tum quid sit etiam Eucharisticum Sacrificium, id est, Sacrificium Laudis & gratiarum actionis, etiam pro beneficio omnibus, etiam pro redemptione imprimis per Christi mortem peractam.* *Zanch. in 2. Precep. Decal. Tom. 4. pag. 459.* And Dr. *Fulk* also acknowledges a *Sacrifice* in the *Eucharist*. In *St. Marth. 26. 26.* *Non diffinatur oreris Christians in Cena Domini, sine ut ipsi laquebantur, in Sacrificio Altaris peculiariter quodam modo praesentem se venerari Deum Christianorum, sed que esset forma ejus Sacrificii quod per Symbola Panis & Vini peragitur, hoc Veteres prae se non forebant.* *Ma. Catast. Exercit. 16. ad Annal. Baron. § 43. p. 360.*

* In the Liturgy of the Church of England, we pray to God, immediately after the Reception of the *Sacrament*, that he would be pleased to accept this our *Sacrifice of Praise and Thanksgiving*, &c. And *Heb. 13. 15.* The *Sacrifice Propitiatory* was made by Christ himself only, but the *Sacrifice Commemorative and Gratulatory* is made by the *Priest* and the *People*. *Archibishop Cranmer in his Answer to Bishop Gardner, L. 5. p. 377.*

Christ

¶ I beseech you, Brethren, by the Mercies of God, that you give up your Bodies a living Sacrifice, holy, and acceptable unto God, Rom. 12. 1. We offer, and present unto thee, O Lord, our selves, our Souls and Bodies, to be a reasonable, holy, and living Sacrifice unto thee. So the Church of England, in the Prayer after the Receiving of the Blessed Sacrament.

Christ. The Third, † By every particular Man, for himself only: And that is the Sacrifice of every Man's Body and Soul, to serve him in both, all the rest of his Life, for this Blessing thus bestowed on him. Now thus far these Dissenting Churches agree, that in the Eucharist, there is a Sacrifice of Duty, and a Sacrifice of Praise, and a Sacrifice of Commemoration of Christ. Therefore, according to the former Rule (and here in Truth

too) 'tis safest for a Man to believe the Commemorative, the Praising, and the Performing Sacrifice; and to offer them duly to God, and leave the Church of Rome, in this Particular, to her Superstitions, that I may say no more. And would the Church of Rome stand to A. C.'s Rule, and believe dissenting Parties where they agree, were it but in this, and that before, of the Real Presence, it would work far toward the Peace of Christendom. But the Truth is: They pretend the Peace of Christendom, but care no more for it, than as it may uphold at least, if not increase their own Greatness.

Punct. 4.

My fourth Instance shall be in the Sacrament of Baptism, and the things required as necessary to make it effectual to the Receiver. They, in the common received Doctrine of the Church of Rome, are three: The Matter, the Form, and the Intention of the Priest, to do that which the Church doth, and intends he should do. Now all other Divines, as well Ancient as Modern, and both the dissenting Churches also, agree in the two former; but many deny, that the Intention of the Priest is necessary: Will A. C. hold his Rule, That 'tis safest to believe in a controverted Point of Faith, that which the dissenting Parties agree on, or which the adverse Part confesses? If he will not, then why should he press that, as a Rule to direct others, which he will not be guided by himself? And if he will, then he must go professedly

* Concil. Trid. against the * Council of Trent, which hath determined it as de fide, as a Point of Faith, that the Intention of the Priest is necessary to make the Baptism true and valid. Though in the History of that Council, 'tis most apparent, the Bishops, and other Divines there, could not tell what to answer to the Bishop of Minor, a Neapolitan, who declared his Judgment openly against it, in the face of that Council.

Punct. 5.

My fifth Instance is: We say, and can easily prove, there are divers Errors, and some gross ones, in the Roman Missal. But I myself have heard some Jesuits confess, that in the Liturgy of the Church of England there's no positive Error. And being pressed, why then they refused to come to our Churches, and serve God with us? They answered, they could not do it; because though our Liturgy had nothing in it ill, yet it wanted a great deal of that

that which was good, and was in their *Service*. Now here let A.C. consider again, here is a plain *Concession of the adverse Part*: And both agree, there's nothing in our *Service*, but that which is *holy and good*. What will the *Jesuit*, or A.C. say to this? If he forsake his *Ground*; then it is not safest in point of Divine Worship, to joyn Faith, as the dissenting Parties agree, or to stand to the Adversaries own Confession. If it be so hardy as to maintain it, then the *English Liturgy* is *better*, and *safer*, to worship God by, than the *Roman Mass*. Which yet, I presume, A.C. will not confess.

In all these *Instances* (the Matter so falling out of it self, for the Argument inforces it not) *the thing is true; but not therefore true, because the dissenting Parties agree in it*, or because the adverse Part confesses it. Yet lest the *Jesuit*, or A.C. for him, farther to deceive the Weak, should infer that this *Rule* in so many Instances is true, and false in none, but that one concerning *Baptism* among the *Donatists*, and therefore the Argument is true *ut plerumque*, as for the most, and that therefore 'tis the safest way to believe that which dissenting Parties agree on; I will lay down some other *Particulars* of as great Consequence, as any can be in, or about *Christian Religion*. And if in them A.C. or any *Jesuit*, dare say, that 'tis safest to believe, as the dissenting Parties agree, or as the adverse Party confesses, I dare say, he shall be an *Heretick* in the highest degree, if not an *Infidel*.

NUM. 8.

And *First*, Where the Question was betwixt the *Orthodox* and *Punct. 1.*
the *Arrian*, whether the Son of God were *consubstantiated* with the *Father*. The *Orthodox*, said he, was *ουσιος* of the same Substance. The *Arrian* came within a *Letter of the Truth*, and said, he was *ουσιος* of like Substance. Now he that says, he is of the same Substance, confesses he is of like Substance, and more; that is, *Identity* of Substance; for *Identity* contains in it all Degrees of Likeness, and more. But he that acknowledges, and believes, that He is of like Nature, and no more, denies the *Identity*. Therefore if this *Rule* be true, *That it is safest to believe that, in which the dissenting Parties agree, or which the adverse Part confesses*, (which A.C. makes such great vaunt of) *A.C. p. 64, 65.* then 'tis safest for a *Christian* to believe, that *Christ* is of like Nature with *God the Father*, and be free from Belief, that He is *Consubstantial* with him: Which yet is Concluded by the * *Council** *Concil. Nicen. Fides vel Symbolum in five Concil.*

Secondly, In the Question about the *Resurrection*, between the *Punct. 2.*
Orthodox, and divers *Grofs* † *Hereticks* of old, and the *Anabaptists* and *Libertines* of late. For all, or most of these *dissenting Parties* agree, that there ought to be a *Resurrection* from Sin, to a *State of Grace*; and that

* *Saturninus, Basiliades, Carpocrates, Cerinthus, Valentinus, Cerdon, Apelles, &c. Tertull. de prescript. advers. Heret. c. 46, 48, 49, 51, &c.*

this

this Resurrection only is meant in divers Passages of holy Scripture, together with the Life of the Soul, which they are content to say,

* *Liberini rident spem omnem quam de Resurrectione habemus, idque jam nobis evenisse dicunt, quod adhuc expectamus, &c. ut Homo sciat Animam suam Spiritum Immortalem esse perpetuo viventem in Celis, &c. Calv. instructione advers. Libertinos, c. 22. princ. Sunt etiam hodie Libertini qui eam irrident, & Resurrectionem que tractatur in Scripturis, tantum ad Animas referunt. Pet. Mart. loc. Com. Claff. 3. cap. 15. Num. 4.*

is Immortal. But * they utterly deny any Resurrection of the Body after Death: So with them that Article of the Creed is gone. Now then, if any Man will guide his Faith by this Rule of A. C. The Consent of dissenting Parties, or the Confession of the adverse Part, he must deny the Resurrection of the Body from the Grave to Glory, and believe none but that of the Soul from Sin to Grace, which the Adversaries confess, and in which the dissenting Parties agree.

Punct. 3. Thirdly, In the great Dispute, of all others, about the Unity of the Godhead: All dissenting Parties, Jew, Turk, and Christian: Among Christians, Orthodox and Anti-Trinitarian of old: And in these latter Times, Orthodox and Socinian (that horrid and mighty Monster of all Heresies) agree in this, That there is but one God. And I hope it is as necessary to believe one God our Father, as one Church our Mother. Now will A. C. say here, 'tis safest believing as the dissenting Parties agree, or as the adverse Parties confess; namely, That there is but one God, and so deny the Trinity; and therewith the Son of God, the Saviour of the World?

Punct. 4. Fourthly, in a Point as Fundamental in the Faith as this; namely, Whether Christ be true and very God. For which very Point, most of the † Martyrs in the Primitive Church laid down their Lives. The dissenting Parties here were the Orthodox Believers, who affirm He is both God and

Man; for so our Creed teaches us: And all those Hereticks, which affirm Christ to be Man, but deny him to be God; as the (b) Ari-

rians, and (c) Carpocratians, and (d) Cerinthus, and (e) Hebion, with others; and at this day the (f) Socinians. These dissenting Parties agree fully and clearly, that Christ is Man. Well then; Dare A. C. stick to his Rule here, and say, 'tis safest for a Christian, in this great Point of Faith, to govern his Belief by the Consent of these dissenting Parties, or the

(b) Optatus L. 4. Cont. Parmen.

(c) Tertul. L. de Prescript. c. 48.

(d) Tertul. ibid.

(e) Tertul. L. de Carne Christi, c. 14.

(f) Si ad Jesu Christi respicias Estantiam atque Naturam, non nisi Hominem eum fuisse constanter affirmamus. Volkelius, L. 3. de Religione Christiana, c. 1.

Confession and Acknowledgment of the adverse Party; and so settle his Belief, that Christ is a meer Man, and not God? I hope he dares not. So then, this Rule, To resolve a Man's Faith into that, in which the Dissenting Parties agree, or which the Adverse Part confesses, is as often false, as true; and false in as Great, if not Greater Matters, than those, in which it is true. And where 'tis true, A. C. and his Fellows dare not govern themselves by it, the Church of Rome, condemning those things which that Rule proves.

proves. And yet while they talk of *Certainty*, nay of *Infallibility*, (less will not serve their turns) they are driven to make use of such poor shifts as these, which have no *certainity* at all of Truth in them, but infer Falshood and Truth alike. And yet for this also Men will be so weak, or so wilful, as to be seduced by them.

I told you *before, That the force of the preceding Argument lies upon two things. The one expressed, and that's past; the other upon the *By*, which comes now to be handled. And that is your continual poor Out-cry against us, *That we cannot be saved, because we are out of the Church.* Sure if I thought I were out, I would get in as fast as I could. For we confess as well as you, *That† Out of the Catholick Church of Christ there is no Salvation.* But what do you mean by *Out of the Church?* Sure out of the || *Roman Church.* Why but the *Roman Church*, and the *Church of England*, are but two distinct Members of that *Catholick Church* which is spread over the face of the Earth. Therefore *Rome* is not the House where the *Church* dwells, but *Rome* it self, as well as other Particular Churches, dwells in this great *Universal House*; unless you will shut up the *Church* in *Rome*, as the *Donatist* did in *Africk*. I come a little lower. *Rome* and other *National Churches* are in this *Universal Catholick House* as so many **Daughters*, to whom (under Christ) the care of the Household is committed by God the *Father*, and the *Catholick Church* the *Mother* of all Christians. *Rome*, as an *Elder Sister*, † but not the *Eldest* neither,

^{N U M . 9.}
* § 35 Num. 2.
fine.

† Extra Ecclesiam neminem Vivificat Spiritus Sanctus. S. Aug. Epist. 50. ad finem. Field L. de Eccles. c. 13.
Una est Fidelium Universalis Ecclesia extra quam nullus salvatur. Conc. Lateran. Can. 1. And yet even there, there's no mention of the *Roman Church*.

|| And so doth A. C. too, *Out of the Catholick Roman Church there is no Possibility of Salvation.* A. C. p. 65.

* And Daugh-
ter Sion was
God's own
Phrae of old
of the Church,
Isa. 1. 8. & 32
& i. 10. Iu-

Selov τύπον τὸν ἀβραντογλωττεύειν τὸν καὶ Σιών καὶ πόλεων αὐτὰ τὸν καὶ ἵκκαντας. Hyppol. Orat. de Consum. mundi. Et omnis Ecclesia Virgo appellata est. S. Aug. Tr. 13. in S. Joh.

† For Christ was to be preached to all Nations, but that Preaching was to begin at *Jerusalem*, S. Luc. 24. 47. according to the Prophecy, Mic. 4. 2. And the Disciples were first called *Christians* at *Antioch*, Act. 11. 26. And therefore there was a *Church* there, before ever S. Peter came thence to settle one at *Rome*. Nor is it an Opinion destitute either of Authority, or Probability, That the Faith of Christ was preached, and the Sacraments administered here in *England*, before any Settlement of a *Church* in *Rome*. For S. Gildas the Ancientest Monument we have, and whom the *Romanists* themselves reverence, says expressly, That the Religion was received in *Brittany*, Tempore (ut scimus) summo Tiberii Caesaris, &c. In the latter time of *Tiberius Caesar*. Gildas de excid. Bris. whereas S. Peter kept in *Jewry* long after *Tiberius* his death. Therefore the first Conversion of this Island to the *Faith*, was not by S. Peter. Nor from *Rome*, which was then a *Church*. Against this Rich. Broughton in his Ecclesiastical History of Great Britain, Centur. 1. C. 8. § 4. says expressly: *That the Protestants do freely acknowledge, that this Clause of the time of Tiberius (tempore summo Tiberii Caesaris) is wanting in other Copies of that holy Writer, and namely in that which was set forth by Pol. Virgil. and others.* Whereas first these words are express in a most fair, and ancient Manuscript of *Gildas* to be seen in Sir Rob. Cotton's Study, if any doubt it. Secondly, these words are as express in the printed Edition of *Gildas* by Polyd. Virg. which Edition was printed at *London*, An. 1525. and was never reprinted since. Thirdly, these words are as express in the Edition of *Gildas* by Job. Jofeline, printed at *London* also, An. 1568. And this falsehood of *Broughton* is so much the more foul, because he boasts (Prefat. to his Reader, fine) *That he hath seen and diligently perused the most, and best Monuments and Antiquities extant, &c.* For if he did not see and peruse these, he is vainly false to say it: if he did see them, he is most maliciously false to belie them. And Lastly, whereas he says: *The Protestants themselves confess so much, I must believe he is as false in this as in the former, till he name the Protestants to me, which do confess it.* And when he doth, he shall gain but this from me, *That those Protestants which confessed it, were mistaken. For the thing is mistaken.*

had a great Care committed unto her, in, and from the prime times of the Church, and to her *Bishop* in her: but at this time (to let pass many Brawls that have formerly been in the House) *England*, and some other *Sisters* of hers are fallen out in the *Family*. What then? Will the *Father* and the *Mother*, God, and the Church, cast one Child out, because another is angry with it? Or when did Christ give that Power to an Elder Sister, that She, and her *Steward*, the *Bishop* there, should thrust out what Child she pleased? Especially when she her self is justly accused, to have given the Offence that is taken in the House? Or will not both *Father*, and *Mother* be sharper to Her, for this unjust and unnatural Usage of her younger *Sisters*, but their dear Children? Nay, is it not the next way to make them turn her out of Doors, that is so unnatural to the rest? It is well for all Christian Men and Churches, that the *Father* and *Mother* of them are not so curst as some would have them. And Salvation need not be feared of any dutiful Child, nor Outing from the Church, because this *Elder Sisters* Faults are discovered in the House, and she grown froward for it against them that complained. But as Children cry when they are waked out of sleep, so do you, and

** Return of Unruehs upon M. Jewel. Art. 4. Untruth 105.*
† For I am sure there is a Roman Church, that is but a Particular. *Bellar. L. 4. de Rom. Pont. c. 4.* And then you must either shew me another Roman Church, which is *The Catholick*: Or you must shew how One and the same Roman Church is in different Respects or Relations *A Particular*, and yet *The Catholick*. Which is not yet done. And I do not say, *A Particular*, and yet *A Catholick*; But *A Particular*, and yet *The Catholick Church*. For so you speak. For that which *Card. Peron* hath, That the *Roman Church* is the *Catholick* *Casually*, because it infuses Universality into all the whole Body of the *Catholick Church*, can, I think, satisfie no man that reads it. That a Particular should infuse Universality into an Universal. *Peron. L. 4.* of his Reply. c. 9.

F. The Lady which doubted (said the Bishop to me) may be better saved in it, than you.

§. 36.

B. I said so indeed. *Mark that too.* Where yet by the way these words (*Than you*) do not suppose Person only. For I will Judge ** no man, that bath another Master to stand or fall to.* But they suppose *Calling* and *Sufficiency* in the Person. *Than you*, that is, *Than any man of your Calling and Knowledge*, of whom more is required. And then no question of the Truth of this speech, *That that Person may better be saved* (that is, easier) *than you*, than any Man that knows so much of Truth, and opposes against it, as you, and others of your Calling do. How far you know Truth, other men may judge by your Proofs, and Causes

**Rom. 14.4*

Causes of Knowledge; but how far you oppose Truth known to you, that is within, and no man can know but God and your selves. Howsoever, where the Foundation is but held, there for * ordinary Men, it is not the vivacity of Understanding, but the simplicity of Believing, that makes them safe. For S. Augustine speaks there, of Men in the Church; and no † Man can be said simply to be Out of the Visible Church, that is Baptized, and holds the Foundation. And as it is the simplicity of Believing, that makes them safe, yea safest: so is it sometimes, A quickness of Understanding, that loving it self, and some by-respects too well, makes men take up an unsafe way about the Faith. So that there's no Question, but many were saved in corrupted times of the Church, when their Leaders, unless they repented before death, were lost. And *S. Augustine's Rule will be true, That in all Corruptions of the Church, there will ever be a difference between an Heretick, and a plain well-meaning man that is misled, and believes an Heretick. Yet here let me add this for fuller Expression: This must be understood of such Leaders and Hereticks, as refuse to hear the Churches Instruction, or to use all the means they can, to come to the knowledge of the Truth. For else, if they do this, Err they may, but Hereticks they are not, as is most manifest in ||S. Cyprian's Case of Re-baptization. For here, though he were a main Leader in that Error, yet all the whole Church grant him safe; and his *Followers in danger of damnation. But if any man be a Leader, and a Teaching Heretick, and will add † Schism to Heresy, and be obstinate in both; he without Repentance must needs be lost, while many that succeed him in the Error only, without the Obstinacy, may be saved. For they which are misled, and swayed with the Current of Time, hold the same Errors with their Misleaders, yet not supinely, but with all sober Diligence to find out the Truth: Not pertinaciously, but with all readiness to submit to Truth, so soon as it shall be found: Not uncharitably, but retaining an internal Communion with the

* Cæteram turbâ non intelligendi vivacitatem, sed credendi simplicitas tutissimatur. S. Aug. cont. Fund. c. 4.
Σέβεται πονάκιον τὸ λαόν τὸ δεσμονήστον.
Nas. Orat. 21.

Omission of Inquiry many times saves the people.

† Hereticks in respect of the Profession of sundry Divine Verities, which they still retain in common with right Believers, &c. do still pertain to the Church. Field, L. 1. de Eccles. c. 14. Porro si quis Ecclesia membrum esse secundum quidem, qui tamen simpliciter non est. Hereticus recedens à Fide, non dimittitur ut Paganus, sed propter Baptismi Chara-herem punitur ut transfiga, & Excommunicationis gladio spirituaher occiditur. Stapl. Controv. 1. q. 2. a. 3. Notabil. 3.

The Apostle pronounces some gone out, S. Job 2. 19. from the fellowship of sound Believers, when as yet the Christian Religion they had not utterly cast off. In like sense and meaning, throughout all Ages, Hereticks have justly been hated, as branches cut off from the true Vine; yet only so far forth cut off, as the Heresies have extended. For both Heretic, and many other Crimes which wholly sever from God, do sever from the Church of God, but in part only. Hooker, L. 5. Eccles. Pol. § 68, ¶ 1.

|| Ipsi Magistris perentibus: nisi foro ante mortem reipuerint. Luth. de Serv. Arbus.

Heresibus plus peccant, quam alii qui Hæresim aliquam sunt securi. Suppl. Tho. 99. A. 4. v.

* Si multi videretur immo & idem Heretici & Hereticum credens homo. &c. S. Aug. L. 1. de Util. Cred. c. 1. Et Epist. 162. ad Donatist. Episc.

† S. Mat. 18. 17. Qui oppugnant Regulam Veritatis. S. Aug. L. de Heretibus: verborum suorum.

|| Cypriani Beatus, & Martyr. S. Aug. L. 1. de Bapt. cont. Donat. c. 18.

* Donatista vero (qui de Cypriani Authoritate sibi carnaliter blandiuntur. S. Aug. L. 1. de Bapt. cap. Donat. c. 18.) nimium miseri, & nisi se corrigant, a se-meritis omnino damnari, qui hoc in tanto tempore eliguntur imitari. Ibid. c. 19.

† Reis falsarius (cœpta accusatum Cecilianum) deprehensi Donatista, pertinaci dissensione firmata, Schismata in Heresim versaverunt. S. Aug. L. de Heret. Her. 69. Et Tales, sub Vocabulo Christiano doctrina refutant Christianos. S. Aug. L. 1. de Civ. Dei. c. 51. p. 11.

Whole Visible Church of Christ in the Fundamental Points of Faith, and the Performance of Acts of Charity ; not *factionably*, but with an earnest Desire, and a sincere Endeavour (as their Place and Calling gives them Means) for a perfect Union and Communion of all Christians in *Truth*, as well as *Peace*. I say these, however mis-led, are neither *Hereticks*, nor *Schismaticks*, in the Sight of God, and are therefore in a State of Salvation. And were not this true *Divinity*, it would go very hard with many poor Christian Souls, that have been, and are mis-led on all Sides, in these and other *Distracted Times* of the Church of Christ ; whereas, thus *habituated* in themselves, they are, by God's Mercy, safe in the midst of those Waves, in which their *Mis-leaders* perish. I pray you mark this ; and so, by God's Grace, will I : For our * Rec-koning will be heavier, if we thus mis-lead on either side, than theirs that follow us. But I see I must look to my self ; for you are secure : For,

** Qui et si ipsi postmodum ad Ecclesiam revertentur, restituere tamen eos secum revocare non pos-*
sunt, qui ab iis seducti sunt, & foris morte preventi extra Ecclesiam sine Communicatione & Pace perierunt, quorum Anime in die Iudicis de iorum manibus expetentur, qui perditionis Authores, & duces extiterunt. S. Cypr. L. 2. Epist. 1.

F. D. White (said I) hath secured me, that none of our Errors be damnable, so long as we hold them not against our Conscience. And I hold none against my Conscience.

§. 37. B. It seems then you have two Securities ; D. White's Assertion, and your Conscience. What Assurance D. White gave you, I cannot tell of my self ; nor, as things stand, may I rest upon your Relation. It may be, you use him no better than you do me. And sure it is so : For I have since spoken with D. White, the late Reverend Bishop of Ely ; and he avows this, and no other Answer. He was asked, in the Conference between you, Whether Popish Errors were Fundamental ? To this he gave an Answer, by distinction of the Persons which held and professed the Errors : Namely, That the Errors were Fundamental reductio, by a Reducement, if they which embraced them did pertinaciously adhere to them, having sufficient Means to be better informed. Nay farther, That they were Materially, and in the very Kind, and Nature of them, Leaven, Dross, & Hay, and Stubble. Yet he thought withal, that such as were mis-led by Education, or long Custom, or over-valuing the Sovereignty of the Roman Church, and did in Simplicity of Heart embrace them, might by their General Repentance, and Faith in the Merit of Christ, attended with Charity, and other Virtues, find Mercy at God's hands. But that he should say signanter, and expressly, That none either of yours, or your Fellow Errors were damnable, so long as you hold them not against Conscience ; that he waterly disowns. I am delivered nothing to export such a Confession from him : and for your self, he could observe

serve but small Love of Truth, few Signs of Grace in you (as he told me;) yet he will not presume to judge you, or your Salvation: It is the *Word of Christ that must judge you at the latter Day. *Joh. 12. 49. For your Conscience, you are the happier in your Error, that you hold nothing against it; especially, if you speak not against it, while you say so. But this no Man can know, but your self: † For no Man knows the Thoughts of a Man, but the Spirit of a Man that is within him: To which I leave you.

To this A. C. replies. And first he grants, That D. White did NUM. 2. ^{A. C. p. 67.} not signanter, and expressly, say these precise Words. So then here's his plain Confession: Not these precise Words. Secondly, he faith, That neither did D. White signanter, and expressly, make the Answer above mentioned. But to this I can make no Answer, since I was not present at the first or second Conference. Thirdly, he faith, That the Reason which moved the Jesuit to say, D. White had secured him, was because the said Doctor had granted, in his first Conference with the Jesuit, these things following. First, That there must be one or other Church continually visible. Through D. White, late Bishop of Ely, was more able to answer for himself; yet since he is now dead, and is thus drawn into this Discourse, I shall, as well as I can, do him the Right, which his Learning, and Pains for the Church deserved. And to this first, I grant, as well as he, That there must be some one Church or other continually visible: Or that the Militant Church of Christ must always be visible in some Particulars, or Particular at least (express it as you please.) For if this be not so, then there may be a Time, in which there shall not any where be a Visible Profession of the Name of Christ: Which is contrary to the whole Scope and Promise of the Gospel.

Well: What then? Why then A. C. adds, That D. White confessed, that this Visible Church had, in all Ages, taught that un- NUM. 3. ^{A. C. p. 67.} changed Faith of Christ in all Points Fundamental. D. White had reason to say, that the Visible Church taught so; but that this or that particular Visible Church did so teach, sure Dr. White affirmed not, unless in case the whole Visible Church of Christ were reduced to one Particular only.

But suppose this: What then? Why then A. C. tells us, that D. White being urged to assign such a Church, expressly granted A.C. p. 67. he could assign one different from the Roman, which held, in all Ages, all Points Fundamental. Now here I would fain know what A. C. means by a Church different from the Roman. For if he mean, different in place; 'tis easie to affirm the Greek Church (which, as hath † before been proved) hath ever held, and taught † s. 9. the Foundation in the midst of all her Pressures. And if he mean, different in Doctrinal Things, and those about the Faith, he cannot assign the Church of Rome for holding them in all Ages. But if he mean different in the Foundation it self, the Creed;

Creed, then his urging to assign a *Church*, is void, be it *Rome*, or any other: For if any other *Church* shall thus differ from *Rome*, or *Rome* from it self, as to deny this *Foundation*, it doth not, it cannot remain a Differing *Church*, *sed transit in non Ecclesiam*, but passes away into No *Church*, upon the Denial of the *Creed*.

NUM. 5. Now what *A. C.* means, he expresses not, nor can I tell; but I may, peradventure, guess near it, by that which out of these *Premises* he would inter. For hence he tells us, *He gathered, that D. White's Opinion was, That the Roman Church held and taught in all Ages, unchanged Faith in all Fundamental Points, and did not, in any Age, err in any Point Fundamental.* This is very well: For *A. C.* confesses, he did but *gather*, that this was Doctor *White's Opinion*. And what if he gathered that which grew not there, nor thence? For suppose all the *Premises* true, yet no Cart-Rope can draw this *Conclusion* out of them: And then all *A. C.'s Labour's* lost. For grant, some one *Church* or other must still be visible: And grant, that this *Visible Church* held all Fundamentals of the *Faith* in all *Ages*: And grant again, that *D. White* could not assign any *Church differing from the Roman*, that did this; yet this will not follow, that therefore the *Roman* did it: And that because there's no more in the *Conclusion*, than in the *Premises*. For *A. C.'s Conclusion* is, *That in D. White's Opinion, the Roman Church held and taught in all Ages, unchanged Faith in all Fundamental Points.* And so far, perhaps, the *Conclusion* may stand, taking *Fundamental Points* in their *Literal Sense*, as they are expressed in *Creeds*, and approved *Councils*. But then he adds: *And did not, in any Age, err in any Point Fundamental.* Now this can never follow out of the *Premises* before laid down. For say, some one *Church* or other may still be *Visible*; and that *Visible Church* hold all *Fundamental Points* in all *Ages*, and no *Man* be able to name another *Church* different from the *Church of Rome*, that hath done this; yet it follows not therefore, *That the Church of Rome did not err, in any Age, in any Point Fundamental.* For a *Church* may hold the *Fundamental Point Literally*, and, as long as it stays there, be without *Controul*; and yet err *grossly, dangerously, nay damnabley*, in the *Exposition* of it. And this is the *Church of Rome's Case*. For most true it is, it hath in all *Ages* maintained the *Faith* un-changed in the *Expression* of the *Articles* themselves; but it hath, in the *Exposition* both of *Creeds*, and *Councils*, quite changed, and lost the *Sense*, and the *Meaning* of some of them. So the *Faith* is in many things changed, both for *Life* and *Belief*, and yet seems the same. Now that which deceives the *World*, is, *That because the Bark is the same, Men think this Old decayed Tree is as Sound as it was at first, and not Weather-beaten in any Age.* But when they can make me believe, that *Painting* is true

true Beauty, I'll believe too, that *Rome* is not only sound, but beautiful.

But *A. C.* goes on, and tells us, *That hereupon the Jesuit asked, NUM. 6.
whether Errors in Points not Fundamental were damnable?* And *A. C. p. 67.*
*that D. White answered, They were not, unless they were held
against Conscience.* 'Tis true, that *Error in Points not Fundamen-*
tal is the more damnable, the more it is held against *Conscience*:
but it is true too, that *Error in Points not Fundamental* may be
damnable to some Men, though they hold it not against their *Con-*
science. As namely, When they hold an *Error* in some *Dange-*
rous Points, which grate upon the *Foundation*; and yet will nei-
ther seek the *Means* to know the *Truth*, nor accept and believe
Truth when 'tis known; especially, being Men able to judg:
Which, I fear, is the Case of too many at this day in the *Roman*
Church. Out of all which, *A. C.* tells us, *The Jesuit collected, A. C. p. 68.*
that D. White's Opinion was, That the Roman Church held all Points
Fundamental, and only erred in Points not Fundamental; which
he accounted not damnable, so long as he did not hold them against
his Conscience. And *that thereupon he said, D. White had secu-*
red him, since he held no Faith differing from the Roman, nor con-
trary to his Conscience. Here again, we have but *A. C.'s* and the
Jesuit's Collection: But if the *Jesuit*, or *A. C.* will collect amis,
who can help it?

I have spoken before, in this very *Paragraph*, to all the Passa- NUM. 7.
ges of *A. C.* as supposing them true; and set down what is to
be answereed to them, in case they prove so. But now 'tis most
apparent by *D. White's Answer*, set down before † at large, that † S37. NUM. 1.

he never said, that the Church of *Rome* erred only in Points
not Fundamental, as *A. C.* would have it: But that he said the
contrary; namely, *That some Errors of the Church were Funda-*
mental reductivè, by a Reducement, if they which embraced
them, did pertinaciously adhere to them, having sufficient Means
of Information. And again expreſſly, *That he did not say, that*
none were damnable, so long as they were not held against Con-
science. Now where is *A. C.'s Collection*? For if a *Jesuit*, or
any other, may collect *Propositions*, which are not granted him;
nay, contrary to those which are granted him, he may infer
what he please. And he is much to blame, that will not infer a
strong *Conclusion* for himself, that may frame his own *Premises*,
say his Adversary what he will. And just so doth *A. C.* bring in
his *Conclusion*, to secure himself of Salvation, *Because he holds*
no Faith but the Roman, nor that contrary to his Conscience:
Presupposing it granted, that the Church of *Rome* errs only in
not Fundamentals; and such *Errors not Damnable*, which is ab-
solutely and clearly denied by *D. White*. To this *A. C.* says no- A. C. p. 67.
thing, but *That D. White did not give this Answer at the Con-*
ference. I was not present at the Conference between them;
so,

so, to that I can say nothing as a Witness. But I think, all that knew D. White, will believe his Affirmation as soon as the *Jesuit's*; To say no more. And whereas *A. C.* refers to the Relation of the Conference between Dr. White and Mr. Fisher, most true it is, there * D. White is charged to have made the Answer twice. But all this rests upon the Credit of *A. C.* only: (For † he is said to have made that *Relation* too, as well as this.) And against his Credit I must engage D. White's; who hath avowed another Answer, as || before is set down.

* *A. C.* in his Relation of that Conference, p. 26.
† For so 'tis said in the Title-page, by *A. C.*
|| §. 37. Num. 1. N U M. 8.

- And since *A. C.* relates to that *Conference*, which, it seems, he makes some good Account of, I shall here, once for all, take occasion to assure the *Reader*, That most of the *Points of Moment* in that *Conference* with D. White, are repeated again and again, and urged in this *Conference*, or the Relation of *A. C.* and are here answered by me. For Instance: In the Relation of the first *Conference*, the *Jesuit* takes on him to prove the *Unwritten Word of God* out of 2 Thes. 2. pag. 15. And so he doth in the Relation of this *Conference* with me, pag. 50. In the first, he stands upon it, *That the Protestants upon their Principles, cannot hold, That all Fundamental Points of Faith are contained in the Creed*, pag. 19. And so he doth in this, pag. 46. In the first, he would fain, through Master Rogers his Sides, wound the *Church of England*, as if She were unsettled in the *Article of Christ's Descent into Hell*, pag. 21. And he endeavours the same in this, pag. 46. In the first, he is very earnest to prove, *That the Schism was made by the Protestants*, pag. 23. And he is as earnest for it in this, pag. 55. In the first, he lays it for a Ground, *That Corruption of Manners is no just Cause of Separation from Faith, or Church*, pag. 24. And the same Ground he lays in this, pag. 55. In the first, he will have it, *That the Holy Ghost gives Continual and Infallible Assistance to the Church*, pag. 24. And just so will he have it in this, pag. 53. In the first, he makes much ado about the *Erring of the Greek Church*, pag. 28. And as much makes he in this, pag. 44. In the first, he makes a great noise about the place in St. Augustine, *Fereodus est disputator errans, &c.* pag. 18. and 24. And so doth he here also, pag. 45. In the first, he would make his *Proselytes* believe, that he, and his Cause, have mighty Advantage by that Sentence of St. Bernard, *'Tis intolerable Pride: And that of St. Augustine, 'Tis insolent Madness to oppose the Doctrine, or Practice of the Catholick Church*, pag. 25. And twice he is at the same Art in this, pag. 56. and 73. In the first, he tells us, that * *Calvin confesses, That in the Reformation, there was a Departure from the whole World*, pag. 25. And though I conceive *Calvin* spake this but of the *Roman World*, and of no *Voluntary*, but a *Forced Departure*; and wrote this to *Me-landhon*, to work *Unity* among the *Reformers*, not any way to

* Postquam discessiōnēm toto mundo facere coacti sumus. Calv. Epist. 141.

to blast the *Reformation*: Yet we must hear of it again in this pag. 56. But over and above the rest, one Place with his own gloss upon it pleases him extreamly, 'Tis out of *Athanasius* his Creed. *That whosoever doth not hold it entire, that is (faith he) in all Points: and Inviolate, that is, (faith he) in the true unchanged and uncorrupted sense proposed unto us by the Pastors of his Catholick Church, without doubt he shall perish everlastingily.* This he hath almost verbatim in the first, page 20. And in the Epistle of the Publisher of that Relation to the Reader, under the name of *W. I.* and then again the very same in this, if not with some more disadvantage to himself, page 70. And perhaps (had I leasure to search after them) more Points than these. Now the Reasons which moved me to set down these Particulars thus distinctly, are two. The One, that whereas the *Jesuit affirms, that in a second Conference all the speech was about Particular matters, and little or nothing about the main and great general Point of a *Continual, Infallible, Visible Church*, in which that Lady required satisfaction, and that therefore this third Conference was held; It may hereby appear that the most material, both Points, and Proofs, are upon the Matter the very same in all the three Conferences, though little be related of the second Conference by *A. C.* as appears in the Preface of the Publisher *W. I.* to the Reader. So this tends to nothing but Ostentation, and Shew. The Other is, that whereas the men boast so much of their Cause and their Ability to defend it; It cannot but appear by this, and their handling of other Points in *Divinity*, that they labour indeed, but no otherwise, than like an *Horse in a Mill*; round about in the same Circle; no farther at *Night* than at *Noon*; The same thing over and over again; from *Tu es Petrus*, to *Pasce oves*; from *Thou art Peter*, to *Do thou feed my Sheep*; And back again the same way.

F. *The Lady asked, Whether she might be saved in the Protestant Faith? Upon my Soul (said the Bishop) you may. Upon my Soul (said I,) there is but one saving Faith, and that is the Roman.*

B. So (it seems) I was confident for the Faith professed in the Church of *England*, else I would not have taken the salvation of another upon my Soul. And sure I had Reason of this my Confidence. For to believe the *Scripture*, and the *Creeds*; to believe these in the sense of the Ancient *Primitive Church*; To receive the four great *General Councils*, so much magnified by Antiquity; To believe all Points of Doctrine, generally received as Fundamental in the *Church of Christ*, is a *Faith*, in which to live and die, cannot but give Salvation. And therefore I went upon a fure ground in the adventure of my Soul

upon that *Faith*. Besides, in all the Points of Doctrine that are controverted between us, I would fain see any one Point maintained by the *Church of England*, that can be proved to depart from the *Foundation*. You have many dangerous Errors about the very *Foundation*, in that which you call the *Roman Faith*: But there I leave you to look to your own Soul, and theirs whom you seduce. Yet this is true too, That there is but *one saving Faith*. But then every thing which you call *De Fide*,

* § 32. Nu. 5.

† *Multa sunt de fide, que non sunt absoluē necessaria ad Salutem. Bellarm. L.3. de Eccles. Mirr. c. 14.*

§ *Quinto, si effet.*

|| *Wald. Doct. Fid. l. 2. Ar. 2.*

§ 23.

* § 38. Nu. 8.

not such a Breach from that *One saving Faith*, as that he which expressly believes it not; nay, as that he which believes the Contrary, is excluded from Salvation, so his * *Disobedience* therewith offer no violence to the *Peace of the Church*, nor the *Charity*, which ought to be among *Christians*. And † *Bellarmino* is forced to grant this, *There are many things de Fide, which are not absolutely necessary to Salvation.* || Therefore there is a *Latitude* in the *Faith*, especially in reference to different *mens Salvation*. To set * *Bounds* to this, and strictly to define it for particular Men, *Just thus far* you must believe in every Particular, or incur *Damnation*, is no work for my *Per.* These two things I am sure of. *One*, That your peremptory establishing of so many things, that are remote Deductions from the *Foundation*, to be believed as Matters of *Faith* necessary to *Salvation*, hath with other Errors, lost the *Peace* and *Unity* of the *Church*, for which you will one day Answer. And the *other*, That you of *Rome* are gone farther from the *Foundation* of this *One saving Faith*, than can ever be proved, we of the *Church of England* have done.

N U M. 2.

But here *A. C.* bestirs himself, finding that he is come upon *A. C. p. 63.* the Point, which is indeed most considerable. And first he

* *Pope Pelagius the second thought it was sufficient. For when the Bishop of Istria deserted his Communion in Cauſa trium Capitulorum: He first gives them an Account of his *Faith*, that he embraced that *Faith*, which the *Apostles* had delivered, and the four *Synods* explicated. And then he adds: *Ubi Ergo de Fidei firmitate nulla vobis poterit queſtio, vel ſuspicio generari, &c. Concil. To. 4. p. 473. Edir. Par. 2.* So then, that Pope thought there could be no question made or suspicion had of any Mans *Faith*, that professed that *Faith* which the *Apostles* delivered, as 'tis explicated by those Great Councils. And yet now with *A. C.* 'tis not sufficient. Or else he holds the *Faith* of our Lord Jesus Christ in such respect of Persons contrary to the *Apostles Rule S. James 2. 12.*) as that profession of it, which was sufficient for *Pope Pelagius*, shall not be sufficient for the poor *Protestants*.*

that

that ever any Church required: For how far that Belief or any other sinks into a mans heart, is for none to judge but God.

Next, A. C. Answers, *That if to say this be a sufficient Cause of Confidence, he marvels why I make such difficulty to be Confident of the Salvation of Roman Catholicks, who believe all this in a far better manner than Protestants do.* Truly, to say this, is not a sufficient cause, but to say and believe it, is. And to take off A. C's wonder, why I make difficulty, great difficulty of the Salvation of *Roman Catholicks, who, he says, believe all this, and in a far better manner than Protestants do*; I must be bold to tell him, That *Romanists* are so far from believing this in a better manner than we do, that, under favour, they believe not part of this at all. And this is most manifest: For the *Romanists* dare not believe, but as the *Roman Church* believes: And the *Roman Church* at this day doth not believe the *Scripture and the Creeds in the sense, in the which the Ancient Primitive Church received them.* For the Primitive Church never interpreted *Christ's descent into Hell* to be no lower than *Limbus Patrum*, Nor did it acknowledge a *Purgatory* in a side-part of *Hell*. Nor did it ever interpret away *half the Sacrament* from *Christ's own Institution*, which to break, † *Stapleton confesses* expressly, is a *Damnable Error*; Nor make the *Intention* of the Priest of the *Essence of Baptism*; Nor believe *Worship* due to *Images*; Nor dream of a *Transubstantiation*, which the Learned of the *Roman Party* dare not understand properly, for a *change* of one *substance* into another; for then they must grant, that *Christ's real and true Body* is made of the *Bread*, and the *Bread* changed into it; which is properly *Transubstantiation*. Nor yet can they express it in a credible way, as appears by * *Bellarmino's* Struggle about it, which yet in the end cannot be, or be *Est totalis Conversio substan- tiae Panis in Corpus Domini*. Now you shall see what stuff *Bellarmino* makes of this. *Conversio substan- tiae Panis in Corpus Domini*, nec est Productiva, nec Conservativa, sed Adductiva. Nam Corpus Domini praexistiit ante Conversionem, sed non sub specie in Panis. *Conversio* igitur non facit, ut Corpus Christi simpliciter esse incipiat, sed ut incipiat esse sub specieibus Panis, &c. *Bellarmino*. L. 3. de Euchar. c. 18. §. Ex his colligimus. So upon the whole matter, there shall be a total Conversion of the *Bread* into the *Body of Christ*: and yet there shall be no Conversion at all, but a bringing of the *Body of Christ* before pre-existent, to be now under the species of *Bread*, where before it was not. Now this is merely *Translocation*, 'tis not *Transubstantiation*. And I would have *Bellarmino*, or any *Jesuit* for him, shew where *Conversio Adductiva* is read in any good Author. But when *Bellarmino* comes to the Recognition of his Works, upon this place he tells us, That some excepted against him, as if this were *Translocation*, rather than *Transubstantiation*. So in this charge upon him I am not alone. And fain would he shift off this, but it will not be. But while he is at it, he runs into two petty Errors, beside the main one. The first is, That the *Body of Christ* in the *Sacrament* begins to be, *non ut in loco, sed ut substantia sub Accidentibus*. Now let *Bellarmino*, or *A.C.* for him, give me any one Instance, That a Bodily substance under Accidents, is, or can be any where, and not *ut in loco*, as in some place, and he says somewhat. The second is, That some Fathers and others seem (he says, but I see it not) to approve of his manner of speech of Conversion by *Adductum*. And he tells us for this, that *Bonaventure* says expressly, *In Transubstantiatione fit, ut quod erat alicubi, sine sui mutatione fit alibi*. Now first, here's nothing that can be drawn with Cart-ropes to prove Conversion by *Adduction*. For if there be Conversion, there must be Change: And this is *sine mutatione sui*. And secondly, I would fain know, how a Body that is *allicubi*, shall be *alibi*, without change of it self, and yet that this shall be rather *Transubstantiation* than *Translocation*. Besides, 'tis a Phrase of very low Consequence (should a man squeeze it) which *Bellarmino* uses there even in his Recognition. *Panis transit in Corpus Christi*.

* A Scandal,^{*} scandal to both Jew and Gentile, and the Church of God. and a grievous one. For this gros Opinion was but confirmed in the Council of *Lateran*: It had got some footing in the Church, the two blind Ages before. For *Berengarius* was made recant in such terms, as the *Romanists* are put to their shifts to excuse. *Bellar. L. 3. de Euchar. c. 24. § Quartum Argumentum.* For he says expressly; *Corpus Christi posse in Sacramento sensualiter manibus Sacerdotum tractari, & frangi, & fidelium dentibus atteri. Decr. par. 3. de Consecratione. Dift. 2. C. Ego Berengarius.* Now this Recantation was made about the year 1050. And the Council of *Lateran* was in the year 1215. Between this gros Recantation of *Berengarius*, and that Council, the great learned Physician and Phyloopher *Averroes* lived, and took scandal at the whole Body of Christian Religion for this. And thus he saith: *Mundum peragravi, &c. & non vidi Sectam detersorem, aut magis fatuam Christianam, quia Deum, quem colunt, dentibus devorant.* *Espenæus L. 4. de Euchar. adoracione, c. 3.*

N U M. 4. For all this, *A. C.* goes on and tells us, *That they (of Rome) cannot be proved to depart from the Foundation so much as Protestants do.* So then, We have at last a *Confession* here, That they may be proved to depart from the *Foundation*, though not so much, or so far as the *Protestants* do. I do not mean to Answer this, and prove that the *Romanists* do depart as far, or farther from the *Foundation*, than the *Protestants*; for then *A. C.* would take me at the same lift, and say I granted a *departure* too. Briefly therefore, I have named here more *Instances* than one; In some of which they have erred in the *Foundation*, or very near it. But for the *Church of England*, let *A. C.* instance, if he can, in any one Point, in which she hath departed from the *Foundation*.

A. C. p. 89. Well, that *A. C.* will do: For he says, *The Protestants err against the Foundation, by denying infallible Authority to a General Council, for that is in effect to deny Infallibility to the whole Catholick Church.* ¶ No, there's a great deal of difference between a *General Council*, and the *whole Body of the Church*. And when a *General Council* errs, as the *second of Ephesus* did, out of that great *Catholick Body* another may be gathered, as was then that of *Chalcedon*, to do the Truth of Christ that right which belongs unto it. Now if it were all one in effect to say, a *General Council* can err, and that the *whole Church* can err, there were no Remedy left against a *General Council* erring; || which is your

¶ § 33. Confid. 7. Num. 4. Case now at *Rome*, and which hath thrust the *Church of Christ* into more straits, than any one thing besides. But I know where you would be. A *General Council* is *Infallible*, if it be confirmed by the *Pope*; and the *Pope* he is *Infallible*, else he could not make the *Council* so. And they which deny the *Councils Infallibility*, deny the *Pope's* which confirms it. And then indeed the *Protestants* depart a mighty way from this great *Foundation of Faith*, *The Pope's Infallibility*. But God be thanked, this is only from the *Foundation* of the present *Roman Faith* (as *A. C.* and the *Jesuit* call it) not from any *Foundation* of the *Christian Faith*, to which this *Infallibility* was ever a stranger.

A. C. p. 68.

NUM. 5.

From Answering, *A. C.* falls to asking Questions. I think he means to try, whether he can win any thing upon me, by the cunning way *A multis Interrogationibus simul*, by asking many things

things at once, to see if any one may make me slip into a Confession inconvenient. And first, he asks, *How Protestants, admitting no Infallible Rule of Faith, but Scripture only, can be infallibly sure, that they believe the same entire Scripture, and Creed, and the Four first General Councils, and in the same uncorrupted sense in which the Primitive Church believed?* 'Tis just as I said. Here are many Questions in one, and I might easily be caught, would I answer in gross to them all together; but I shall go more distinctly to work. Well then; I admit no ordinary Rule left in the Church, of Divine and Infallible Verity, and so of Faith, but the *Scripture*. And I believe the entire Scripture, *first* by the *Tradition* of the Church; *Then* by all other credible Motives, as is before expressed: And *last* of all, by the light which shines in the *Scripture* it self, kindled in Believers by the *Spirit of God*. Then I believe the entire Scripture *Infallibly*, and by a *Divine Infallibility* am sure of my Object: Then am I as sure of my *Believing*, which is the *Act* of my *Faith*, conversant about this Object: For no man believes, but he must needs know in himself, whether he *believes* or no, and wherein, and how far he doubts. Then I am Infallibly assured of my *Creed*, the *Tradition* of the Church inducing, and the *Scripture* confirming it. And I believe both *Scripture* and *Creed* in the same uncorrupted sense, which the Primitive Church believed them; and am sure that I do so *Believe* them, because I cross not in my *Belief* any thing delivered by the Primitive Church. And this again I am sure of, because I take the Belief of the Primitive Church, as it is expressed, and delivered by the *Councils*, and *Ancient Fathers* of those times. As for the *Four Councils*, if A.C. ask how I have them, that is, their true and entire Copies? I answer, I have them from the *Church-Tradition* only: And that's Assurance enough for this. And so I am fully as sure as A.C. is, or can make me. But if he ask, how I know infallibly I believe them in their *true and uncorrupted sense*? Then I answer, There's no man of knowledge, but he can understand the plain and simple Decision, expressed in the *Canon* of the *Council*, where 'tis necessary to Salvation. And for all other *debates* in the *Councils*, or *Decisions* of it, in things of less moment, 'tis not necessary that I, or any man else, have *Infallible Assurance* of them; though I think 'tis possible to attain, even in these things, as much *Infallible Assurance* of the uncorrupted sense of them, as A.C. or any other *Jesuits* have:

A.C. asks again, *What Text of Scripture tells, That Protestants now living do believe all this, or that all this is expressed in those particular Bibles, or in the Writings of the Fathers and Councils, which now are in the Protestants hands?* Good God! Whither will not a strong Bias carry even a learned Judgment!

Why,

NUM. 6.
A.C. p. 69.

Why, what Consequence is there in this? The Scripture now is the only Ordinary *Infallible Rule* of Divine Faith: Therefore the *Protestants* cannot believe all this before mentioned, unless a particular Text of *Scripture* can be shewed for it: Is it not made plain *before*, how we believe Scripture to be *Scripture*, and by Divine and *Infallible Faith* too, and yet we can shew no particular *Text* for it? Beside, were a *Text of Scripture* necessary, yet that is for the *Object* and the thing which we are to believe, not for the *Act* of our believing, which is merely from God, and in our selves, and for which we cannot have any *Warrant* from, or by *Scripture*, more than that we ought to believe; but not that we in our particular do believe. The rest of the Question is far more inconsequent, *Whether all this be expressed in the Bibles which are in Protestants hands?* For first, we have the same *Bibles* in our hands, which the *Romanists* have in theirs; Therefore either we are *Infallibly sure* of ours, or they are not *Infallibly sure* of theirs; For we have the same *Book*, and delivered unto us by the same hands; and all is expressed in ours, that is in theirs. Nor is it of moment in this Argument, that we account more *Apocryphal* than they do; For I will acknowledge every *Fundamental Point of Faith*, as proveable out of the *Canon*, as we account it, as if the *Apocryphal* were added unto it. Secondly, A. C. is here extremely out of himself, and his way; For his Question is, *Whether all this be expressed in the Bibles which we have?* All this? All what? Why, before there is mention of the *four General Councils*; and in this Question here's mention of the *Writings of the Fathers and the Councils*. And what, will A. C. look that we must shew a *Text of Scripture* for all this, and an *expres* one too? I thought, and do so still, 'tis enough to ground Belief upon * *Necessary Consequence* out of *Scripture*, as well as upon *express Text*. And this I am sure of, that neither I, nor any man else, is bound to believe any thing as *Necessary to Salvation*, be it found in *Councils*, or *Fathers*, or where you will, † if it be contrary to *express Scripture*, or *necessary Consequence* from it. And for the Copies of the *Councils* and *Fathers* which are in our hands, they are the same that are in the hands of the *Romanists*, and delivered to Posterity by *Tradition of the Church*, which is abundantly sufficient to warrant that.

* Non potest aliquid certum esse certitudine Fidei, nisi aut immediate contineatur in Verbo Dei; aut ex Verbo Dei per evidenter consequentiam deducatur. Bellar. L. 3. de Justif. c. 8. §. 2.

† Nec ego Nicenum, nec tu debes Ariminensem tanquam prejudicaturus proferre Concilium. Nec ego hujus Autoritate, nec tu illius detineris. Scripturarum Authoritatibus, &c. Res cum re, Causa cum causa, Ratio cum ratione concerteret. S. Aug. L. 3. cont. Maximinum. c. 14. Testimonia Divina in fundamento ponenda sunt. S. Aug. L. 20. de Civ. Dei. c. 1. Quia principia hujus Doctrinae per Revelationem habentur, &c. Tho. p. 1. q. 1. A. 8. ad 2. Solis Scripturarum Libris Canonibus didici hume honorem deferre, ut nullum Autorem eorum inscribendo erâsse aliquid firmissime credam. Alios autem ita lego, ut quanta liberas sentire, doctrinâque propoleant, non ideo verum putem, quod ipsi ita senserunt, vel scripterunt, S. Aug. Epist. 19.

So we are as *Infallibly sure* of this, as 'tis possible for any of you to be. Nay, are we not more sure? For we have used no

Index Expurgatorius upon the Writings of the Fathers *, * *Sixtus Se-*
as you have done: So that Posterity hereafter must thank ^{newf. in Epist.} _{ad Pium quin-}
us for true Copies both of Councils and Fathers, and not _{tum}.

But A. C. goes on, and asks still, *Whether Protestants be In- N U M . 7.*
fallibly sure that they rightly understand the sense of all which is ^{A. C. p. 69.}
expressed in their Books, according to that which was under-
stood by the Primitive Church, and the Fathers which were
present at the four first General Councils? A. C. may ask ever-
 lastingly, if he will ask the same over and over again. For
 I pray wherein doth this differ from his † Question, save † § 38. N u. 5.
 only that here *Scripture* is not named? For there the Que-
 stion was of our *Affurance of the incorrupted Sense*: And there-
 fore thither I refer you for Answer, with this, That it is not
 required either of us, or of them, that there should be had an
 Infallible Assurance, that we rightly understand the Sense of all
 that is expressed in our Books. And I think I may believe
 without sin, that there are many things expressed in these
 Books (for they are theirs as well as ours) which A. C. and
 his Fellows have not *Infallible assurance*, that they rightly
 understand in the sense of the *Primitive Church*, or the *Fa-*
thers present in those Councils. And if they say, Yes, they
 can, because when a difficulty crosses them, they believe
 them in the Churches Sense: Yet that *dry Shift* will not serve.
 For belief of them in the Churches Sense is an *Implicit Faith*;
 but it works nothing distinctly upon the *Understanding*. For
 by an *Implicit Faith* no Man can be infallibly assured, that he
 doth *rightly understand the Sense* (which is A. C.'s Question)
 whatever perhaps he may *rightly believe*. And an *Implicit Faith*, and an *Infallible understanding* of the same thing, under
 the same Considerations, cannot possibly stand together in the
 same Man at the same time.

A. C. hath not done asking yet: But he would farther know, N U M . 8.
Whether Protestants can be Infallibly sure, that all and only those ^{A. C. p. 69.}
Points which Protestants account Fundamental, and necessary to be
expressly known by all, were so accounted by the Primitive
Church? Truly, *Unity in the Faith* is very considerable in the
Church. And in this the *Protestants* agree, and as *Uniformly*
 as you, and have as *Infallible Assurance* as you can have, of
 all Points which they account *Fundamental*; yea, and of all,
 which were so accounted by the *Primitive Church*. And
 these are but the *Creed*, and some few, and those *Immediate*
 deductions from it. And † *Tertullian* and * *Ruffinus* upon * *Tert. præ-*
 the very Clause of the *Catholick Church*, to decipher it, make *scrip. adversus*
 a Recital only of the Fundamental Points of Faith. And for *Hæres. c. 13.*
 the first of these, the *Creed*, you see what the Sense of the * *Ruffin. in*
Primitive Church was by that Famous and known Place of *Symb.*

* *Irenæus*

* *Et neque qui valde potens est in dicendo ex Ecclesiæ Prefectis alia ab his dicer, &c. Neque debilis in dicendo hanc Traditionem imminuet. Quum enim una & eadem fides sit, neque is, qui multum de cœ dicere potest, plusquam oportet, dicit, neque qui parum, it, am imminuit. Irenæus. L. 1. Adv. Her. c. 2. & 3. Et S. Basilius. Serm de Fide, To. 2. p. 195. Edit. Basili. 1505. Una & Immobilis Regula, &c. Tert. de Veland. Virg. c. 1.*

is One, and the same, He that can say much of it, says no more than he ought ; Nor doth he diminish it, that can say but little. And in this the Protestants all agree. And for the second, the immediate Deductions, they are not formally Fundamental for all

† Quantum ad prima Credibilia, que sunt Articuli Fidei, tenetur homo Explicitè credere, sicut & tenetur habere fidem. Quantum autem ad alia Credibilia, &c. non tenetur explicitè credere, nisi quando hoc ei constituerit in Doctrina Fides contineri. Tho. 2. 2. q. 2. A. 5. c. Poteſt quis Errare Credendo oþpoſitum Aliui Articulo ſubtili, ad cuius fidem explicitiā in omnes tenetur. Hollot. in 1. ſent. q. 1. ad quartum.

such as are all the Decrees of General Councils, which may be all true, but can never be all Fundamental in the Faith. For it is

|| Resolutio Ocham est, Quod nec tota Ecclesia, nec Concilium Generale, nec summus Pontifex potest facere Articulum quod non fuit Articulus. Articulus enim est ex eo solo, quia à Deo Revelatus est. Almain. in 3. ſent. D. 15. q. unica. Conclus. 4. Dub. 3.

S. Jude ver. 3. *the Saints, S. Jude 3.* But if it be A. C's meaning to call for an Infallible Assurance of all such Points of Faith as are Decreed by General Councils : Then I must be bold to tell him : All those Decrees are not necessary to all Mens Salvation. Neither do the Romanists themselves agree in all such determined Points of Faith ; Be they determined by Councils, or by Popes. For instance.

* *Concil. Trid. ſeff. 4.*

*† Six. Senens. Biblioth. Sanct. L. 1.
|| Non est necessariò credendum Determinatis per Summum Pontificem, &c. Almain. in 3. ſent. D. 24. q. unica Conclus. 6. Dubit. 6. fine.*

Fundamental in the Faith, the Romanists differ one from another in the Faith, nay, in the Fundamentals of the Faith ; and therefore cannot have Infallible Assurance of them. Nor is there that Unity in the Faith amongst them, which they

** Irenæus : where after he had recited the Creed, as the Epitome or Brief of the Faith, he adds, That none of the Governours of the Church, be they never so potent to Express themselves, can say alia ab his, other things from these : Nor none so weak in Expression as to diminish this Tradition. For since the Faith*

Men, but for such † as are able to make or understand them. And for others, 'tis enough if they do not obstinately or Schismatically refuse them, after they are once revealed. Indeed you account many things Fundamental, which were never so accounted in any sense by the Primitive Church ;

*not in the Power of || the whole Church, much less of a General Council, to make any thing Fundamental in the Faith, that is not contained in the Letter or Sense of that common Faith, which was once given (and but once for all) to After those Books (which we account Apocryphal) were * defined to be Canonical, and an Anathema pronounced in the Case † Sixtus Senensis makes scruple of some of them. And after || Pope Leo the tenth had defined the Pope to be above a General Council, yet many Roman Catholicks defend the Contrary ; And so do all the Sorbonists at this very day. Therefore if these be*

so much, and so often boast of. For what Scripture is Canonical is a great Point of *Faith*. And I believe they will not now confess, that the Pope's Power over a General Council is a small one. And so let A.C. look to his own *Infallible Assurance of Fundamentals in the Faith*; for ours, God be thanked, is well. And since he is pleased to call for a particular Text of Scripture to prove all and every thing of this nature, which is ridiculous in it self, and unreasonable to demand (as hath been shewed*) yet when he shall * §.38.Num.6. be pleased to bring forth but a particular known Tradition, to prove all and every thing of this on their side, it will then be; perhaps, time for him to call for, and for us to give farther Answer, about particular Texts of Scripture.

After all this Questioning, A.C. infers, *That I had need seek out NUM. 9. some other Infallible Rule, and Means, by which I may know these A.C. p. 69. things infallibly; or else, that I have no reason to be so confident, as to adventure my Soul, that one may be saved, living and dying in the Protestant Faith.* How weak this Inference is, will easily appear, by that which I have already said to the Premises: And yet I have somewhat left to say to this Inference also. And first, I have lived, and shall (God willing) dye in the *Faith of Christ*, as it was professed in the *Ancient Primitive Church*, as it was professed in the present *Church of England*. And for the Rule which governs me herein, if I cannot be confident for my Soul upon the *Scripture*, and the *Primitive Church* expounding and declaring it, I will be confident upon no other. And Secondly, I have all the Reason in the World to be confident upon this Rule; for this can never deceive me: Another (that very other which A.C. proposes) namely *The Faith of the Roman Church*, may. Therefore, with A.C.'s leave, I will venture my Salvation upon the Rule aforesaid, and not trouble my self to seek another of *Man's Making*, to the Forsaking and Weakning of this which God hath given me. For I know they committed two Evils, which forsook the Fountain of *Living Waters*, to hew out to themselves Cisterns, broken Cisterns, that can hold no Water, Jer. 2. For here's the Evil of De- Jer. 2. 13. sertion of that which was Right, and the Evil of a bad Choice of that which is hewed out with much Pains and Care, and is after useless and unprofitable. But then Thirdly, I find, that a *Romanist* may make use of an *Implicate Faith* (at his pleasure) but a *Protestant* must know all these things *Infallibly*: that's A.C.'s Word; *Know these things*. Why, but is it not enough to believe them? Now God forbid it should. Else what shall become of Millions of poor Christians in the World; which cannot know all these things, much less know them *Infallibly*? Well, I would not have A.C. weaken the Belief of poor Christians in this fashion. But for things that may be known as well as believed, nor I, nor any other shall need forsake the *Scripture*, to seek another Rule to direct either our Conscience, or our Confidence.

N U M. 10. In the next place *A. C.* observes, *That the Jesuit was as confident, for his part, with this difference, that he had sufficient Reason of his Confidence, but I had not for mine.* This is said with the Confidence of a *Jesuit*, but as yet, but said. Therefore he goes on, and tells us, *That the Jesuit had reason of his Confidence, out of express Scriptures, and Fathers, and the Infallible Authority of the Church.* Now truly, *Express Scriptures*, with *A. C.*'s Patience, he hath not named one that is *express*, nor can he. And **§. 25. Num. 5.* the few *Scriptures* which he hath alledged, I have ** Answered*, *§. 33. Confid. 3.* and so have others. As for *Fathers*, he hath named very few, and with what Success, I leave to the Reader's Judgment. And *†§. 21. Num. 5.* for the *Authority* of the *Catholick Church*, I hold it *† as Infallible* as he, and upon better Grounds; but not so of a *General Council*, *¶ A. C. p. 71.* which he here means, as appears *|| after*. And, for my part, I must yet think (and I doubt *A. C.* will not be able to disprove it) that *expres* *Scripture*, and *Fathers*, and the *Authority of the Church*, will rather be found Proofs to warrant my Confidence, than his. Yea, but *A. C.* saith, *That I did not then tax the Jesuit with any Rashness.* It may be so: Nor did he me. So there we parted even. Yea, but he saith again, *That I acknowledg there is but one Saving Faith, and that the Lady might be saved in the Roman Faith, which was all the Jesuit took upon his Soul.* Why, but if this be all, I will confess it again. The *first*, That there is but one *Faith*, I confess with *St. Paul*, *Ephes. 4.* And the other, *That the Lady might be saved in the Roman Faith, or *§. 35. Num. 1.* **Church*, I confess with that Charity which *St. Paul* teacheth me; namely, To leave all Men, especially the weaker, both Sex and Sort, which hold the *Foundation*, to *stand or fall to their own Master*, *Rom. 14.* And this is no *mistaken Charity*. As for the *Inference* *†§. 35. Num. 2.* which you would draw out of it, that's answered at large *† already*. But then *A. C.* adds, *That I say, but without any Proof, that the Romanists have many dangerous Errors; but that I neither tell them which they be, nor why I think them dangerous, but that I leave them to look to their own Souls; which (he says) they do, and have no Cause to doubt.* How much the *Jesuit* and *A. C.* have said in this Conference, without any solid Proof, I again submit to Judgment; as also, what Proofs I have made. If in this very place I have added none, 'tis because I had made Proof enough of the self-same thing *|| before*. Where, lest he should want, and call for Proof again, I have plainly laid together some of the many *Dangerous Errors* which are charged upon them. So I tell you which, at least, some of which they be: And their very naming will shew their *danger*. And if I did remit you to look to your own Souls, I hope there was no Offence in that, if you do it, and do it so, that you have no Cause to doubt. And the Reason why you doubt not, *A. C.* tells us, is, *Because you had no new Device of your own, or any other Mens, nor any thing contrary*

Ephes. 4. 5.

Rom. 14. 4.

A. C. p. 70.

§. 33. Nu. 12.

§. 35. Num. 7.

A. C. p. 70.

trary to Scripture ; but all most conformable to Scriptures interpreted by Union, Consent of Fathers, and Definitions of Councils. Indeed, if this were true, you had little Cause to doubt in point of your Belief. But the truth is, you do hold new Devices of your own, which the Primitive Church was never acquainted with : And some of those so far from being conformable, as that they are little less than contradictory to Scripture. In which Particulars, and divers others, the Scriptures are not interpreted by Union, or Consent of Fathers, or Definitions of Councils ; unless perhaps by some late Councils, packed of purpose to do that ill Service. I have given Instances enough * before ; yet some you shall have * § 33. Nu. 12. here, lest you should say again, that I affirm without Proof or In- § 35. Num. 7. stance. I † pray then, Whose Device was Transubstantiation ? || And † Concil. La- whose, Communion under one Kind ? * And whose, Deposition and teran. Can. 1. || Concil. Con- Unthroning, nay, Killing of Princes, and the like, if they were stan. Sess. 13. not yours ? For I dare say, and am able to prove, there's none of * Proper He- these but are rather contrary, than conformable to Scripture. Nei- refis Rex non ther is A. C. or any Jesuit, able to shew any † Scripture interpre- solūm Regno priatur, sed ted by Union, or || Consent of the Fathers of the Primitive Church, Regni successione pellun- to prove any one of these : Nor any Definition of Ancient Coun- cils, but only * Lateran for Transubstantiation, and that of † Con- tur. Simanca stance for the Eucharist in one Kind. Which two are Modern, at Carhol. Instit. tit. 9. § 259. least, far downward from the Primitive Church ; and have done Aboluti sunt more Mischief to the Church, by those their Determinations, Subdit à debito Fidelitatis : Et custo- than will be cured, I fear, in many Generations. So whatever des Arcium, A. C. thinks, yet I had reason enough to leave the Jesuit to look Ibid. tit. 46. § 37. It to his own Soul.

vowed long since by —— That no Man could shew any one Roman Catholick of Note and Learning, that affirmed it lawful to kill Kings upon any Pretext whatsoever. Now surely, he that says (as Romanius do) that 'tis lawful to depose a King, says upon the matter, 'tis lawful to kill him. For Kings do not use to be long-liv'd after their Deposition : And they seldom stay till Grief breaks their Hearts : They have Assassines ready to make shorter Work. But since he is so confident, Ill give him an Author of Note, and very Learned, that speaks it out. *Rex debet occidi, si sollicitet populum colere Idola, vel deferere Legem Dei.* Tostat. in 2 Sam. c. 11. q. 17. And he makes bold with Scripture to prove it, Deut. 13. And Emanuel Su in his Aphorisms, Verbo Tyrannus ; yet he is so moderate, that he would not have this done, till he be Sentenc'd ; but then, *Quisquis potest fieri Executor.* Mariana is far worse ; for he says it is lawful to kill him, *postquam à paucis Seditionis, sed dictis caperit Tyrannus appellari.* Lib. 1. de Rege & Reg. Institutione, cap. 6. Yea, but Mariana was disclaimed for this by the Jesuits. Yea, but for all that, there was an *Apoloogy* printed in Italy, Anno 1610. *Permissu Superiorum.* And there 'tis said, They were all Enemies of the holy Name of Jesus, that condemned Mariana for any such Doctrine. As for Tostatus, no Sentence hath touched upon him at all for it.

† *Corpus Christi veraciter esse in Eucharisti ex Evangelio habemus : Conversionem verb Panis in Corpus Christi Evangelium non explicavit, sed expresse ab Ecclesiâ accepimus.* Cajetan. in Thom. 3. q. 73. Art. 1.

|| *De Transubstantiatione Panis in Corpus Christi rara est in antiquis Scriptoribus mentio.* Alph. à Castro, L. 8. aduers. Hær. Verbo Indulgencia.

* Concil. Lateran. Can. 1.

† Concil. Constan. Sess. 13.

But A. C. having, as it seems, little new Matter, is at the same NUM. 11. again, and over and over it must go, *That there is but one saving* A. C. p. 70.

Faith : That this one Faith was once the Roman : And that I granted, one might be saved in the Roman Faith. To all which I have * 635. Num. 1. abundantly answered * before. Marry then he infers, *That he sees not how we can have our Souls saved, without we entirely hold this Faith, being the Catholick Faith, which St. Athanasius saith, unless a Man hold entirely, he cannot be saved.* Now here again is more in the Conclusion, than in the Premises ; and so the Inference fails. For say there was a Time, in which the Catholick and the Roman Faith were one ; and such a Time there was, when the Rom. 1. 8. *man Faith was Catholick and Famous through the World,* Rom. 1. ^{† Concil. Trident. Bulla Pii 4 super formâ Juramenti professionis Fidei ad finem. Conc. Trident.} Yet it doth not follow, since the † Council of Trent hath added a new Creed, that this *Roman Faith* is now the *Catholick* : For it hath added *extranea*, things without the *Foundation*, disputable, if not false Conclusions to the *Faith*. So that now a Man may believe the whole and entire *Catholick Faith*, even as St. Athanasius requires, and yet justly refuse for Dross a great Part of that which is now || the *Roman Faith*. And Athanasius himself, as if he meant to arm the *Catholick Faith* against all corrupting Additions, hath, in the beginning of his * *Creed*, these Words, *This is the Catholick Faith ; This, and no other : This and no other, then here follows.* And again, at the end of his *Creed*, † *This is the Catholick Faith, This, and no more than is here delivered,* (always presupposing the *Apostles Creed*, as Athanasius did) and this is the largest of all *Creeds*. So that if A.C. would wipe his Eyes from the Mist which rises about *Tiber*, he might see how our Souls may be saved, believing the *Catholick Faith*, and that entire, without the Addition of *Roman Leaven*. But if he cannot, or, I doubt, will not see it ; 'tis enough that by God's Grace we see it. And

|| And this is so much the more remarkable, if it be true which Thomas hath. S. Athanasium non composuisse hanc Manifestationem Fidei, per modum Symboli, sed per modum Doctrinae, &c. Et deinde Authoritate summi Pontificis receperam esse, ut quasi Regula fidei habeatur. Thom. 2. 2e. q. 1. A. 10. ad 3. Symbolo Apostolorum addita sunt duo alia, scilicet Symbolum Nicenum, & S. Athanasii, ad majorem Fides Explanationem. Biel. in 3 Sent. D. 25. q. unica. A. 1. D.

* S. Athanas. in Symb.

† And yet the Council of Trent having added twelve new Articles, says thus of them also : *Hee est vera Catholica Fides, extra quam nemo salvus esse potest, &c. Bulla Pii 4 super forma Juramenti professionis Fidei. In fine Concil. Trident.*

|| *Integralm Fidei Veritatem, ejus Doctrinam breviter continet. Tho. 2. 2e. q. 1. A. 10. ad 3.*

therefore once more I leave him, and his, to look to their own Souls.

N U M. 12: After this A.C. is busie in unfolding the Meaning of this great A. C. p. 70. Father of the Church, St. Athanasius. And he tells us, *That he says in his Creed, that without doubt every Man shall perish, that holds not the Catholick Faith entire (that is, faith A.C. in every Point of it) and inviolate (that is, in the right Sense) and for the true formal Reason of Divine Revelation, sufficiently applied to our Understanding by the Infallible Authority of the Catholick Church, proposing to us by her Pastors this Revelation.* Well, we shall not differ much from A.C. in expounding the Meaning of St. Athanasius ; yet some few things I shall here observe. And first, I agree, that he which hopes for Salvation, must believe the Catholick

tholick Faith whole and entire in every Point. Next, I agree, that he must likewise hold it *inviolate*, if to believe it in the right Sense, be to hold it *inviolate*. But by A.C's leave, the Believing of the *Creed* in the right Sense, is comprehended in the first Branch, *The Keeping of it whole and entire*. For no Man can properly be said to believe the *Whole Creed*, that believes not the *Whole Sense*, as well as the *Letter* of it, and as *entirely*. But *Thirdly*, For the Word *Inviolate*, 'tis indeed used by him that translated *Athanasius*: But the Father's own Words, following the Common Edition, are, That he that will be saved, must keep the *Faith ὑπὸ τοῦ ἀμαρτιῶν*. Now *ὑπὸ*, is the sound and entire Faith. And it cannot be a *sound Faith*, unless the *Sense* be as *whole* and *entire*, as the *Letter* of the *Creed*. And *ἀμαρτίων* is compounded of the Privative Particle (*ά*) and *μαρτίων*, which is Reproach, or Infamy. So that *ἀμαρτίων* signifies the Holding of the entire Faith in such Holiness of Life and Conversation, as is without all Infamy and Reproach. That is, as our *English* renders that *Creed* exceeding well: *Which Faith, unless a Man do keep whole and * undefiled, even with such a Life as Momus himself shall not be able to carp at.* So *Athanasius* (who, certainly, was passing able to express himself in his own Language) in the beginning of that his *Creed*, requires, *That we keep it entire, without Diminution; and undefiled, without Blame*: And at the end, that we believe it *faithfully*, without Wavering. But [*Inviolate*] is the mistaken Word of the old *Interpreter*, and with no great Knowledg made use of by A.C. And then *Fourthly*, Though this be true *Divinity*, That he which hopes for Salvation, must believe the *Whole Creed*, and in the *Right Sense* too (if he be able to comprehend it) yet I take the *true and first Meaning* of *inviolate* (could *Athanasius* his Word *ἀμαρτίων* have signified so) not to be the holding of the *true Sense*, but not to offer *Violence*, or a *forced Sense* or *Meaning* upon the *Creed*; which every Man doth not, that yet believes it not in a *true Sense*. For not to believe the *true Sense* of the *Creed*, is one thing: But 'tis quite another, to force *wrong Sense* upon it. *Fifthly*, A Reason would be given also, why A.C. is so earnest for the *whole Faith*, and bauks the Word which goes with it; which is, *holy*, or *undefiled*. For *Athanasius* doth alike exclude from Salvation those which keep not the *Catholick Faith holy*, as well as these which keep it not *whole*. I doubt, this was to spare many of his *holy Fathers*, ^{*Sic Ecclesia dicitur ἀμαρτίων. Eph 5.27 & in veteri Gloffario, Immaculatus, ἀμαρτίων.} *the Popes*, who were as far as any (the very lewdest among Men, without Exception) from keeping the *Catholick Faith holy*. *Sixthly*, I agree to the next part of his Exposition, That a Man that will be saved, must believe the *whole Creed*, for the *true formal Reason of Divine Revelation*. For upon the Truth of God, thus revealed by Himself, lies the *Infallible Certainty* of the *Christian Faith*. But I do not grant, that this is within the Compass of St. *Athanasius* his Word *ἀμαρτίων*, nor of the Word *Inviolate*. But in

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in that respect, tis a meer Strain of *A. C.* And then *Lastly*, though the whole *Catholick Church* be sufficient in applying this to us, and our *Belief*, not our *Understanding*, which *A. C.* is at again ; yet *Infallible* She is not, in the Proposal of this *Revelation* to us by every of her *Pastors* ; some whereof amongst you, as well as others, neglect, or forget, at least, to feed *Christ's Sheep*, as *Christ* and his *Church* hath fed them.

NUM. 13.

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A.C. p. 70.

A.C. p. 70.

But now that *A. C.* hath taught us (as you see) the Meaning of *St. Athanasius* ; in the next place he tells us, *That if we did believe any one Article, we (finding the same formal Reason in all, and applied sufficiently by the same Means to all) would easily believe all.* Why surely we do not believe any one *Article* only, but all the *Articles* of the *Christian Faith* : And we believe them for the same *formal Reason* in all ; namely, *Because they are revealed from and by God*, and sufficiently applied in his *Word*, and by his *Churches Ministrations*. *But so long as they do not believe all in this sort* (faith *A. C.*) Look you ; He tells us, we do not believe all, when we profess we do. Is this *Man* become as *God*, that he can better tell what we believe, than we our selves ? Surely we do believe all, and in that sort too : Though I believe, were *St. Athanasius* himself alive again, and a plain *Man* should come to him, and tell him, he believed his *Creed* in all and every Particular ; he would admit him for a good *Catholick Christian*, though he were not able to express to him the *Formal Reason of that his Belief*. *Tea but* (faith *A. C.*) while they will, as all *Hereticks* do, make *Choice* of what they will, and what they will not believe, without relying upon the *Infallible Authority of the Catholick Church*, they cannot have that one *Saving Faith* in any one *Article*. Why, but whatsoever *Hereticks* do, we are not such, nor do we so. For they which believe all the *Articles* (as once again I tell you, we do) make no *Choice* : And we do rely upon the *Infallible Authority of the Word of God, and the whole Catholick Church* : And therefore we both can have, and have that one *Saving Faith*, which believes all the *Articles* entirely, though we cannot believe, that any particular *Church* is infallible.

NUM. 14.

A.C. p. 71.

And yet again, *A. C.* will not thus be satisfied, but on he goes, and adds, *That although we believe the same Truth, which other good Catholicks do in some Articles, yet not believing them for the same Formal Reason of Divine Revelation, sufficiently applied by Infallible Church-Authority, &c. we cannot be said to have one and the same Infallible, and Divine Faith, which other good Catholick Christians have, who believe the Articles for this Formal Reason, sufficiently made known unto them, not by their own Fancy, nor the Fallible Authority of Humane Deductions, but by the Infallible Authority of the Church of God.* If *A. C.* will still say the same thing, I must still give the same Answer.

sver. *First*, he confesses, we believe the same Truth in *some Articles* (I pray mark his Phrase) the same Truth in some Articles, with *other* good *Catholick Christians*. So far his Pen hath told Truth against his Will: For he doth not (I wot well) intend to call us *Catholicks*; and yet his Pen, being truer than himself, hath let it fall. For the Word (*other*) cannot be so used as here it is, but that we, as well as they, must be good *Catholicks*: For he that shall say, The old *Romans* were valiant, as well as *other* Men, supposes the *Romans* to be valiant Men: And he that shall say, The *Protestants* believe some Articles, as well as *other good Catholicks*, must, in Propriety of Speech, suppose them to be *good Catholicks*. *Secondly*, As we do believe those *some Articles*, so do we believe them, and all other *Articles of Faith*, for the same Formal Reason, and so applied, as but just * before I have expressed. Nor do we believe any one Article of * \$38. N.13; *Faith* by our own *Fancy*, or by *Fallible Authority* of Humane Deductions; but, next to the *Infallible Authority* of God's *Word*, we are guided by his *Church*. But then *A. C.* steps into a *Conclusion*, whither we cannot follow him: For he says, *That the A.C. p.71. Article to be believed, must be sufficiently made known unto us, by the Infallible Authority of the Church of God; that is, of Men infallibly assisted by the Spirit of God, as all lawfully called, continued, and confirmed General Councils are assisted.* That the + whole *Church of God* is infallibly assisted by the *Spirit of God*, † \$21. Num. 5. so that it cannot, by any Error, fall away totally from *Christ, the Foundation*, I make no doubt: For if it could, the Gates of Hell had prevailed against it; which, our Saviour assures me, *St. Matth. 16.* they shall never be able to do. But that all Ge- Matth. 16. 19. neral Councils, be they never so lawfully called, continued, and confirmed, have *Infallible Assistance*, I utterly deny. 'Tis true, that a General Council *de post facto*, after it is ended, and admitted by the whole Church, is then *Infallible*; for it cannot err in that which it hath already clearly and truly determined without Error. But that a General Council *à parte ante*, when it first sits down, and continues to deliberate, may truly be said to be *Infallible* in all its *After-Determinations*, whatsoever they shall be, I utterly deny. And it may be, it was not without Cunning, that *A. C.* shuffled these Words together, *Called, Continued, and Confirmed*: For be it never so lawfully called, and continued, it may err: But after 'tis *confirmed*, that is, admitted by the whole Church, then being found true, it is also *Infallible*; that is, it deceives no Man. For so all *Truth* is, and is to us, when 'tis once known to be *Truth*. But then, many times that *Truth*, which, being known, is *necessary* and *infallible*, was before, both *contingent* and *fallible* in the way of proving it, and to us. And so here, a *General Council* is a most probable, but yet a *fallible Way* of inducing *Truth*, though the Truth

Truth once induced, may be (after 'tis found) necessary and Infallible : And so likewise the very Council it self, for that Particular, in which it hath concluded Truth. But A.C. must both speak and mean of a Council set down to deliberate, or else he says nothing.

NUM. 15.
A.C. p. 71.

Now hence A.C. gathers, *That though every thing defined to be a Divine Truth, in General Councils, is not absolutely necessary to be expressly known, and actually believed (as some other Truths are) by all sorts; yet no Man may (after Knowldg that they are thus defined) doubt deliberately, much less obstinately deny the Truth of any thing so defined.* Well, in this Collection of A.C. first, we have this granted, That every thing defined in General Councils is not absolutely necessary to be expressly known, and actually believed by all sorts of Men. And this no Protestant, that I know, denies. *Secondly,* It is affirmed, that after Knowldg, that *these Truths* are thus defined, no Man may *doubt deliberately, much less obstinately deny* any of them. Truly, *Obstinately* (as the Word is now in common use) carries a Fault along with it: And it ought to be far from the Temper of a Christian, to be *obstinate* against the Definitions of a *General Council*. But that he may not, upon *very probable Grounds*, in an humble and peaceable manner, *deliberately doubt*; yea, and upon *Demonstrative Grounds, constantly deny even such Definitions*; yet submitting himself, and his Grounds to the Church, in that, or another Council, is that which was never, till now, imposed upon *Believers*. For 'tis one thing for a Man *deliberately to doubt, and modestly to propose his Doubt* for Satisfaction, which was ever lawful, and is many times necessary: And quite another thing

*§. 32. Num. 5. for a Man, upon the Pride of his own Judgment, * *to refuse External Obedience to the Council*; which to do, was never lawful, nor can ever stand with any Government: For there is all the Reason in the World, the *Council* should be heard for it self, as well as any such *Recusant* whatsoever; and that before a *Judg* as

† S. Aug. L. 2. good as it self at least. And to what end did † St. Augustine say, *de Bapt. cont.* *That one General Council might be amended by another, the For-Donat. cap. 3. Ipsaque plena-mer by the Latter, if Men might neither deny, nor so much as via, sepe prior deliberately doubt of any of these Truths defined in a General ra a posterio-ribus emenda-Council?* And A.C. should have done well to have named but ri.

*§. 21. Num. 5. this. * For the Assistance which God gives to the *whole Church* in general, is but in things *simply necessary to Eternal Salvation*: Therefore more than this cannot be given to a *General Council*; no, nor so much. But then, if a *General Council* shall forget it self, and take upon it to define *Things not absolutely necessary to be expressly known, or actually believed* (which are the things which A.C. here speaks of:) In these, as neither *General Council*, nor the *whole Church* have *Infallible Assistance*; so have Christians

Christians liberty modestly stand peaceably, and upon just grounds, both deliberately to doubt, and constantly to deny such the *Councils Definitions*. For instance, the *Council of Florence* first defined *Purgatory* to be believed as a *Divine Truth*, and matter of Faith (* if that Council had Consent even of the *Protestants*; after this as constantly denied, then confirmed by the † *Council of Trent*, and an *Anathema* set upon the head of every man that denies it. And yet scarce any *Father* within the first three hundred years ever thought of it.

Greeks subscribed that Council. Sed in illo Concilio Graeca Ecclesia diu restituit Pet. Mart. Loc. con. classe tertia, c. 9. Nu. 13. Et in ultima Sessione istius Concilii Graci dixerunt se sine Autoritate totius Ecclesie Orientalis Questionem aliam tractare non posse præter illam de processione Spiritus Sancti. Postea verò, consente Imperatore, tractarunt de aliis, &c. Florent.

Con. Seff. ult. apud Nicolinum. To. 4. p. 894, &c. This favours of some art to bring in the Greeks. Howsoever this shews enough against Bellarmine, That all the Greeks did not constantly teach Purgatory, as he affirms, L. 1. de purgat. c. 11. §. De tertio modo.

† Concil. Trid. Seff. 25, & in Bullâ Pisi 4. super formâ Juramenti professionis Fidei.

I know * Bellarmine affirms it boldly, *That all the Fathers, N U M. 16.* both Greek and Latine, did constantly teach Purgatory from the very Apostles times. And where he brings his Proofs out of the Fathers for this point, he divides them into two Ranks. † In the first, he reckons them which affirm *Prayer for the dead*, as if that must necessarily infer *Purgatory*. Whereas most certain it is, that the *Ancients* had, and gave other Reasons of *Prayer for the dead*, then freeing them out of any *Furgatory*. And this is very Learnedly, and at large set down, by the now Learned Primate of Armagh. But then in the second, he says, there are most manifest places in the Fathers, in which they affirm *Pur-* gatory. And he names there no fewer then two and twenty of the Fathers. A great Jury certainly, did they give their Verdict with him. But first, within the three hundred years after Christ, he names none but *Tertullian*, *Cyprian*, and *Origen*. And ^a *Tertullian* speaks expresly of *Hell*, not of *Purgatory*. ^b *S. Patribus, ubi Cyprian* of a Purging to Amendment, which cannot be after this Life. As for ^c *Origen*, he, I think, indeed was the first Founder of *Purgatory*; But of such an one; as I believe Bellarmine dares not affirm. For he thought there was no Punishment after this life, but *Purgatory*; and that not only the most impious men, but even the Devils themselves should be saved, after they had suffered and been Purged enough. Which is directly contrary to the Word of God expounded by his ^d *Church*. In the fourth and fifth (the great and Learned Ages of the Church) he names more, as ^e *S. Ambrose*. But *S. Ambr.* says, That some shall be saved, *quasi per ignem*, as it were by fire, leaving it as doubtful, what was meant by that Fire, as the Place it self doth, whence it is taken. ^f *I Cor. 3. S. i Hierome* indeed names *Purging by fire*; But 'tis not very plain, that he means it after this life. And howsoever, this is most plain, That *S. Hierome* is at *Credimus*, we believe eternal ^g *S. Amb. in Psal. 36. 14.* ^h *I Cor. 3. 15.* ⁱ *S. Hieron.* ^j *S. Amb. in* ^k *66. Isai. fine*

Punishment; but he goes no further than *Arbitramur*, we think there is a *Purging*. So with him it was *Arbitrary*; and therefore

**S. Hiero. L. 4. cont. Pelag. ultra medium.* fore sure no *Matter of Faith* then. And again * he faith, That some Christians may be saved, *post patas*, after some punishments indured, but he neither tells us Where, nor When. † *S. Basil in Iſai. 9.*

¶ *Paulin. Ep. 1.* that in *i Cor. 3. as S. Ambrose doth*. As for ¶ *Paulinus*, he speaks for *Prayer for the dead*, but not a word of *Purgatory*. And the Place in * *S. Gregory Nazianzen* is far from a manifest Place.

For he speaks there of *Baptism by fire*; which is no † usual phrase to signify *Purgatory*. But yet say that here he doth, there's a *τυχος, a Fortassis, a peradventure* in the words, which *Bellarmino* cunningly leaves out. And if it be a *Peradventure* ye shall then be Baptized with fire; why then 'tis at a *peradventure* too, that ye shall not. Now such Casual stuff as this; *peradventure* you shall, and *peradventure* you shall not, is no expression for things, which are valued to be *de fide*, and to be believed as *Matters of Faith*. *Bellarmino* goes on with ¶ *Lactantius*, but with no *L. 6. Hist. c. 4. Edit. Græc. Lat. Collonie. Alloc. 1612.* better success. For he says indeed, That some men *perstrin- gentur igne*, shall be sharply touched by fire. But he speaks of *fuchi, quorum peccata prævaluerunt*, whose sins have prevailed.

¶ *Lact. L. 7. c. 21.* And they in *Bellarmino's Doctrine* are for *Hell*, not *Purgatory*.

* *S. Hilari. in Ps. 118. v. 20.* As for * *S. Hilary*, he will not come home neither. 'Tis true, he speaks of a *Fire* too, and one that must be endured; but he tells us, 'tis a punishment *expiandæ à Peccatis animæ*, to purge the soul from sins. Now this will not serve *Bellarmino's turn*. For they of *Rome* teach, That the sins are forgiven here, and that the Temporal Punishment only remains to be satisfied in *Purgatory*. And what need is there then of purging of sins? Lest

¶ *Boetius. L. 4. Prof. 4.* there should not be Fathers enough, he reckons in ¶ *Boetius* too. But he, though not long before a *Convert*, yet was so well seen in this Point, that he goes no farther then *Puto*, I think that after death some souls are exercised *purgatoriæ clementiæ*, with a Purgative Clemency. But *Puto*, I think 'tis so, is no expression for *Matter of Faith*. The two pregnant Authorities which

* *Theod. in i Cor. 3.* seem to come home, are those of *Gregory Nyffen*, and *Theodore ret.* But for * *Theodore in Scholiis Græcis* (which is the Place

Bellarmino quotes) I can find no such Thing: And manifest it is, *Bellarmino* † himself took it but upon trust. And for ¶ *S. Gregory Nyffen*, 'tis true, some places in him seem plain. But then they are made so doubtful by other Places in him, that I dare not say simply and roundly, what his *Judgment* was. For he says,

Men must be purged from Perturbations, and either by Prayers, and Philosophy, or the study of Wisdom, or by the furnace of Purgatory-fire after this life. And again, *That*

† *Bellar. L. 1. de Purgato. c. 5. §. Ex Græcis habemus.*

¶ *S. Greg. Nyff. Orat de Mortuis. p. 1066. Edit. Paris. 1615. Tom 2. Διὰ πενοῦσι τε καὶ φλοοσφρίας ἐκπαθεῖσι οὐ μόνον, Εἰ. ibid. p. 1067. Εὐ τῷ καθαριῷ πνευ ἀπεβαλ λόγτων, Εἰ. idid. p. 1068.*

That a Man cannot be Partaker ~~deótm̄~~ of the Divine Nature, unless the Purging Fire do take away the Stains that are in his Soul. And again, That after this Life, a Purgatory-Fire takes away the Blots, and Propensity to Evil. And I deny not, divers other like Places are in him. But first, This is quite another thing from the Roman Purgatory. For St. Gregory tells us here, that the Purgatory he means, purges Perturbations, and Stains, and Blots, and Propensity to Evil:

Whereas the Purgatory which Rome now teaches, purges not Sin, * but is only Satisfactory by way of Punishment for Sins already forgiven, but for which, Satisfaction was not made before their Death. Secondly, S. Gregory Nyssen himself seems not obscurely to relate to

some other Fire : * For he says expressly, That the Soul is to be punished, till the Vitiosity of it be consumed, Purgatorio igne ; so the Translation renders it ; but in the Original it is τὸ ἀνομήτω πῦρ, p. 658.

that is, in a Fire that sleeps not ; which, for ought appears, may be understood of a Fire that is Eternal ; whereas the Fire assigned to Purgatory shall cease. Besides, St. Gregory says plainly ; The Soul cannot suffer by Fire, but in the Body ; and the Body cannot be with it, till the Resurrection. Therefore † he must needs speak of a Fire after the Resurrection ; which must be either the Fire of the General Conflagration, or Hell : Purgatory he cannot mean ; where, according to the Romish Tenet, the Soul suffers without the Body. The truth is, divers of the Ancients, especially Greeks, which were a little too much acquainted with Plato's School, || philosophized, and disputed upon this, and some other Points, with much Obscurity, and as little Certainty. So upon the whole Matter, in the fourth and fifth hundred Year, you see here's none that constantly and perspicuously affirm it. And as for St. Augustine, he (a) said, and (b) unsaid it ; and (c) at the last left it doubtful ; which had

it then been received as a Point of Faith, he durst not have done. Indeed then, in St. Gregory the Great's Time, in the beginning of the sixth Age, Purgatory was grown to some Perfection. For (d) St. Gregory himself is at Scio (twas but at Puto a little before) I know that some shall be expiated in Purgatory Flames. And therefore I will easily give Bellarmine all that follow : For after this time Purgatory was found too warm a Business, to be suffered to cool again. And in the After Ages, more were frightened, than led by Proof, into the Belief of it.

Now by this we see also, that it could not be a Tradition ; for NUM. 17. then we might have traced it by the Smoak to the Apostles Times. Indeed Bellarmine would have it such a Tradition : For he tells us

* Item definimus, si verè penitentes in Dei charitate deceperint, an equam dignis penitentiae fructibus de Commis. & Omisis satisfecerint, penit. Purgatorii post mortem purgari, Concil. Floren. circa prin. per Bin. Edist. Colon. 1618.

* S. Greg. Nyl. de Anima & Resur. Tom. 2. p. 658.

† S. Greg. Orat. 3. de Resurrect. Christi.

|| Non expedit philosophari alium, &c. O. rig. L. 6. coh. Cessum.

(a) Constat Animas purgari post hanc vitam, S. August. Lib. 21. Civit. Dei, c. 24. vide.

(b) Iustorum flagella non incipiunt post mortem, sed definiunt. Et Anima max in Paradiso, &c. S. Aug. cont. Faeliciannum, c. 15. Et duo tantum loca esse, &c. S. Aug. Serm. 19. de Verb. Apost. c. 15. Et L. 21. de Civ. Dei, c. 16. fine, Negat, nisi sit Ignis ille in Consummatione seculi.

(c) Quare potest, &c. S. Aug. in Enchirid. c. 69. Forsan verum est, &c. S. Aug. L. 21. de Civit. Dei, c. 26. Quid S. Paulus senserit, 1 Cor. 3. de Igne illo, malo intelligentiores, & doctiores audire, S. Aug. L. de Fide & Oper. c. 16.

(d) S. Greg. in Psal. 3. Penitentiam princ.

* Quod Universa tenet Ecclesia, nec Concilii institution, sed semper retentum est, non nisi Autoritate Apostolica traditum rectissime creditur, S. Aug. L. 4. de B. p. cont. Donat. c. 24. Nec ad Summos Pontifices referri potest. Addit Melch. Canus, L. 3. de Locis, c. 4. prin.

† Non inventi Greek, and Latin : And † that we do not find any Beginning of this *bujus dogmatis*. Where I shall take the Boldness to observe these three things. First, That the Doctrine of Purgatory was not held ever *veteres Graeci* in the whole Catholick Church of Christ. And this appears by the Bellarm. L. 1. Proofs of || Bellarmine himself produced, and I have * before examined. For there 'tis manifest, that scarce two Fathers directly affirm the Belief of Purgatory, for full six hundred Years after modo.

|| L. 1. de Purg. c. 6. Christ. Therefore Purgatory is no Matter of Faith, nor to be believed, as descending from Apostolical Authority, by St. Augustine's Rule.

Secondly, That we can find a Beginning of this Doctrine, and a Beginner too ; namely, Origen. And neither Bellarmine, nor any other, is able to shew any one Father of the Church, that said it before him. Therefore Purgatory is not to be believed as a Doctrine delivered by Apostolical Authority, by Bellarmine's own Rule ; for it hath a Beginning. Thirdly, I observe too, that Bellarmine cannot well tell where to lay the Foundation of Purgatory, that it may be safe : For first, He labours to

† Bellarm. L. 1. found it upon Scripture. To that end † he brings no fewer than de Purgat. c. 3, ten places out of the Old Testament, and nine out of the New, to

§. 4. prove it : And yet, fearing lest these places be strained (as indeed they are) and so too weak to be laid under such a vast Pile of Building,

|| De tertio modo, as Purgatory is ||, he flies to Unwritten Tradition. And by do perpicuum this Word of God unwritten, he says 'tis manifest, that the Doctrine est, &c. Bellar. L. 1. de Purg. of Purgatory was delivered by the Apostles. Sure, if nineteen Places c. 11. §. Tertio Verbo, &c. of Scripture cannot prove it, I would by loth to fly to Tradition. And if Recourse to Tradition be necessary, then certainly modo, &c. those Places of Scripture made not the Proof they were brought for.

And once more, How can Bellarmine say here, That we find not the Beginning, *bujus dogmatis*, of this Article ; when he had said before, that he had found it in the nineteen Places of Scripture ? For if, in these Places, he could not find the Beginning of the Doctrine of Purgatory, he is false while he says he did. And if he did find it there, then he is false here, in saying, we find no

* Omnes veteres Graeci & the Ancient Greek and Latin do constantly teach Purgatory ; yet Bellarm. L. 1. † Alphonsus à Castro deals honestly and plainly, and tells us, That de Purgat. c. 11. §. De tertio modo. the Mention of Purgatory in Ancient Writers is ferè nulla, almost none at all ; especially in the Greeks.

† De Purgatorio in Antiquis Scriptoribus potissimum Gracis ferè nulla mentio est. Quā de causā usque in hodiernum diem Purgatoriorum non est à Gracis credidum. Alphonsus à Castro, Lib. 8. adver. Mares. Verbo Indulgientia.

And

And he adds, *That hereupon Purgatory is not believed by the Grecians to this very Day.* And what now, I pray, after all this, may I not so much as *deliberately doubt* of this, because 'tis now defined? And but now, in a manner? And thus? No sure. So A. C. tells you. Doubt? No. For when you had fooled the *Archbishop of Spalato* back to *Rome*, there you either made him say, or said for him, || (for in Print it is, and under his Name) That since ¶
Purgatorium
nullum esse,
est manifesta
Heresis, &c.
M. Anton. de
Dominis sus
Reditus ex
Anglia Confis

'tis now defined by the *Church*, a Man is as much bound to believe there is a *Purgatory*, as that *there is a Trinity of Persons in the Godhead*. How far comes this short of Blasphemy, to make the *Trinity*, and *Purgatory*, things alike, and equally Credible?

lum exponit. Paris. 1623. p. 17. *Merita, Indulgentiae, & reliqua, quae superius ut in Ecclesia definita, commemoravi, sine omnes Articuli Fundamentales, quia non minus nituntur Revelationi quam priora de Trinitate.* Ibid. p. 32. And so much A. C. himself says of all Points, in which, in the Doctrine of the Faith, Protestants differ from them, *In his Relation of the first Conference*, p. 28.

Yet, but A. C. will give you a *Reason*, why no Man may *deliberately doubt*, much less deny any thing that is defined by a *General Council*. And his *Reason* is, *Because every such Doubt, and Denial, is a Breach from the one Saving Faith.* This is a very good Reason, if it be true. But how appears it to be true? How? Why, *It takes away* (faith A. C.) *Infallible Credit from the Church*; A. C. p. 71. and so the *Divine Revelation* not being sufficiently applied, it cannot, according to the ordinary Course of God's Providence, breed *Infallible Belief in us*. Why but *deliberately to doubt*, and *constantly to deny*, upon the Grounds, and in the Manner * aforesaid, * § 38 Num. 5. doth not take away *Infallible Credit* from the *whole Church*, but only from the Definition of a *General Council*, some way or other mis-led; and that in things not absolutely necessary to all Men's Salvation; for of such things † A. C. here speaks expressly. Now to take away the *Infallible Credit* from some Definitions of General Councils, in things not absolutely necessary to Salvation, is no Breach upon the *one Saving Faith* which is necessary, nor upon the Credit of the *Catholick Church* of Christ in things absolutely necessary; for which only it had *Infallible Assistance* promised. So that no Breach being made upon the Faith, nor no Credit, which ever it had, being taken from the Church, the *Divine Revelation* may be, and is as sufficiently applied as ever it was; and in the ordinary Course of God's Providence, may breed as *Infallible Belief* in things necessary to Salvation, as ever it did.

But A. C. will prove his Reason before given, and therefore he asks out of St. Paul, Rom. 10. *How shall Men believe, unless they hear? How shall they hear without a Preacher? And how shall they preach (to wit, Infallibly) unless they be sent; that is, from God, and infallibly assisted by his Spirit?* Here's that which I have twice at least spoken to already; namely, That A. C. by this will make every *Priest* in the *Church of Rome* that hath Learning enough to preach;

† Though every Thing defined to be a Divine Truth in General Councils is not absolutely necessary to be expressly known, and actually believed by all sorts, &c. A.C. p. 71.

NUM. 19.
A. C. p. 71.
Rom. 10. 14,
15.

preach, and dissent not from that Church, an *Infallible Preacher*; which no *Father of the Primitive Church* did ever assume to himself, nor the *Church* give him: And yet the *Fathers of the Primitive Church* were sent, and from God; were assisted, and by God; and did sufficiently propose to Men the *Divine Revelation*,

* Alios (ab Authoribus Canonice Scripturæ) ita lege, ut quanclaribet sanctitate doctrinæque preponant, non ideo verum putem, quod ipsi ita senserunt, vel scripserunt. Thom. p. 1. q. 1. Art. 8. ad 2. Ex S. Aug. Epist. 19. *Mibi non credas, nisi Demonstrationem accipias ex sacris Literis.* S. Cyril. Hierol. Cat.

† A.C. p. 70. as he † bragged before, that they use to interpret Scripture: For ||*Verba hec A- I do not find, How shall they preach* (to wit, || *Infallibly*) to be *sunt intelligi* the *Comment* of any one of the *Fathers*, or any other approved *de Fide infusa, Author*; and let him shew it if he can.

illa enim im- mediatè à Deo creata est, & non est ex auditu ut hec. Apertissimè colligitur ex Biel in 3. Sent. D. 23. q. 2.
A. 2. Conc. 1. Ergo Fides acquisita necessaria est. Ibid. Sed præter Acquitam, Infusa etiam requiritur, & non solum propter Intentionem Actus, sed etiam propter Assensum & Certitudinem. Quia non potest esse firmus Assensus à Fide acquisita. Quia per eam nullus credi, alicui, nisi quem scit posse falli & fallere, licet credat eum non Velle fallere. Scotus in 3. Sent. D. 23. q. unica. Therefore, in the Judgment of your own School, your *Preachers* can both deceive, and be deceived; and therefore certainly, are not *Infallible*. And M. Canus very exprefly makes this but an *Introduction* to *Infallible Faith*: *Primum ergo id statuo juxtra Communem Legem aliqua exteriora & humana incitamenta necessaria esse, quibus ad Evangelii fidem inducamur. Quomodo enim credent ei, quem non audierunt, &c.* Canus L. 2. de Locis, c. 8. § *Primum ergo. Et iterum. Si Fides infusa ita Fidei acquisita niveretur, tanquam suo Fundamento; ipsum Fundamentum Fidei nostræ non esset Divina, sed Humana Veritas.* Ibid. § *Cui & tertium.* Therefore surely A. C. abuses this place of the *Apofle* very boldly.

N U M. 20. After this (for I see the good Man is troubled, and forward and backward he goes) he falls immediately upon this Question:

A. C. p. 71. If a whole General Council, defining what is Divine Truth, be not believed to be sent and assisted by God's Spirit, and consequently of *Infallible Credit*; what Man in the World can be said to be of *Infallible Credit*? Well, First, A. C. hath very ill luck in fitting his Conclusion to his Premises, and his Consequent to his Antecedent: And so 'tis here with him. For a General Council may be assisted by God's Spirit, and in a great measure too, and in a greater than any private Man, not inspired, and yet not consequently be of *Infallible Credit*: For all Assistance of God's Spirit reaches not up to *Infallibility*. I hope the *Ancient Bishops*, and *Fathers of the Primitive Church*, were assisted by God's Spirit, and in a plentiful measure too, and yet A. C. himself will not say, they were *Infallible*. And Secondly, For the Question it self; If a General Council be not, what Man in the World can be said to be of *Infallible Credit*? Truly, I'll make you a ready Answer: No Man. Not the Pope himself? No: Let God and his Word be true, and every Man a Lyar, Rom. 3. For so, more or less, every Man will be found to be. And this is neither

neither damage to the Church, nor wrong to the person of any.

But then A. C. asks a shrewder Question than this. *If such N.U.M. 21. a Council lawfully called, continued and confirmed, may err in de-*^{A. C. p. 71.} *fixing any one Divine Truth, how can we be Infallibly certain of any other Truth defined by it? For if it may err in one, why not §. 10. N. 15. in another, and another, and so in all?* 'Tis most true, if such a Council may err in one, it may in another, and another, and so in all of like nature: I say in all of like nature. And A. C. may remember he expressed himself a little before, to speak of the *A. C. p. 71.* *Defining of such Divine Truths, as are not absolutely necessary to be expressly known, and actually believed of all sorts of men.* Now there is, there can be no necessity of an *Infallible certainty in the whole Catholick Church, and much less in a General Council,* of things *not * absolutely necessary in themselves.* For *Christ* ^{* S. 21. N. 3.} did not intend to leave an *Infallible certainty in his Church to satisfie either Contentious, or Curious, or Presumptuous Spirits.* And therefore in things not *Fundamental, not Necessary,* 'tis no matter if *Councils* err in one, and another, and a third; the *whole Church* having power and means enough to see, that no Council err in *Necessary* things, and this is certainty enough for the Church to have, or for *Christians* to expect; especially since the *Foundation* is so strongly and so plainly laid down in *Scripture* and the *Creed*, that a modest man might justly wonder, why any man should run to any *later Council*, at least for any *Infallible Certainty*

Yet A. C. hath more questions to ask; and his next is, *How N.U.M. 22. we can (according to the ordinary Course) be Infallibly assured A. C. p. 72. that it errs in one, and not in another, when it equally by one and the same Authority defines both to be Divine Truth?* A. C. taking here upon him to defend M. Fisher the Jesuit, could not but see what I had formerly written concerning this difficult Question about *General Councils.* And to all that (being large) he replied little or nothing. Now when he thinks that may be forgotten, or as if he did not at all lye in his way, he here turns *Questionist*, to disturb that business, and indeed the Church, as much as he can. But to this Question also I answer again, If any *General Council* do now err, either it errs in *things absolutely necessary to Salvation*, or in *things not necessary*. If it err in *things Necessary*, we can be infallibly assured by the *Scripture*, the *Creeds*, the *four first Councils*, and the *whole Church*, where it errs in one, and not in another. If it be *in non necessariis*, in *things not necessary*, 'tis not requisite that we should have for them an infallible Assurance. As for that which follows, it is notoriously both *cunning, and false.* 'Tis *false* to suppose that a general Council, defining two things for Divine Truths, and erring in one, but not erring in another, doth fine

fine both equally by one, and the same Authority. And 'tis cunning, because these words (by the same Authority) are *equivocal*, and must be distinguished, that the Truth, which *A. C.* would hide, may appear. Thus then, suppose a *General Council*, erring in one point, and not in another, it doth define both and equally by the same delegated Authority, which that Council hath received from the Catholick Church. But it doth not define both, and much less equally, by the same Authority of the Scripture, (which must be the Councils Rule, as well as private mens) no, nor by the same Authority of the whole Catholick Church (who did not intentionally give them equal power to define Truth, and Error for Truth.) And I hope *A. C.* dares not say the *Scripture* (according to which all Councils, that will uphold Divine Truth, must Determine) doth equally give either ground or power to define Error and Truth.

N^o M. 23.
A.C. p. 72.

To his former Questions *A. C.* adds, *That if we leave this to be examined by any private man, this examination not being Infallible, had need to be examined by another, and this by another without end, or ever coming to Infallible certainty, necessarily required in that one Faith which is necessary to Salvation, and to that peace and unity which ought to be in the Church.* Will this inculcating the same thing never be left? I told the

*§ 32. N. 5. §.
33. Confid. 7.
Num. 4

Jesuit * before, that I give no way to any private man to be Judge of a *General Council*: And there also I shewed the way how an erring Council might be rectified, and the peace of the Church either preserved or restored, without lifting any private spirit above a *Council*, and without this process in *Infinatum* (which *A. C.* so much urges, and which is so much declined in all † Sciences.) For as the understanding of a man must always have somewhat to rest upon, so must his *Faith*. But a || private man, first for his own satisfaction, and after for the Churches, if he have just cause, may consider of, and

† Arist. i. Post. Tex. 6. & 4. Metaph. T. 14. §§ 38. Nu. 15. *Hic non loquimur de Decisione seu Determinatione Doctrinali, qua ad unum quenque virum peritum spectare dignoscit; sed de Autoritativa & Judiciali, &c. Ia. Almain. L. de Author. Eccles. c. 10. prin.*

*§ 38. Nu. 1. of that (as I expressed † before) a most infallible certainty we have already in the *Scripture*, the *Creeds*, and the four first *General Councils*, to which for things *Necessary* and *Fundamental* in the *Faith*, we need no assistance from other *General Councils*.

¶Sunt qui nef-
cio quā ducti
ratione senti-
unt non esse o-
pus Generali Concilio (De Constantiensi loquitur) dicentes, omnia bend à Patribus nostris Ordinata ac Con-
stituta, modo ab omnibus legitimè & fideliter servarentur. Fataemur equidem id ipsum esse verissimum. Ta-
men cum nihil ferè servetur, &c. Pet. de Aliaco. L. de Reformat. Eccles. fine. So that after Councils are ra-
ther to Decree for Observance, than to make any new Determinations of the Faith.

the

the Church in *things absolutely necessary*, we have the same infallible Direction that we have for *Faith*. But in *Things not necessary* (though they be *Divine Truths* also) if about them, Christian Men do differ, 'tis no more than they have done, more or less, in all Ages of the Church: And they may differ, and yet preserve the * *One necessary Faith*, and † *Charity* too, entire, if they be so well minded. I confess, it were heartily to be wished, that in these things also, Men might be all of one Mind, and one Judgment; to which the Apostle exhorts, || 1 Cor. 1. But this cannot be hoped for, till the Church be *Triumphant* over all Humane Frailties, which here hang thick and close about her: The Want both of *Unity* and *Peace* proceeding too often, even where *Religion* is pretended, from *Men*, and their *Humours*, rather than from *Things*, and *Errors* to be found in them.

* Non omnis
Error in his
qua fides sunt,
est aut Infide-
litas, aut He-
refis. Holcot.
in 1 Sent. q. 1.
ad 4. K.
† Scimus quo-
dam quod Je-
sus, mel imbi-
rint nolle de-
ponere, nec

*propositum suum facile mutare, sed salvo inter Collegas pacis & concordia vinculo, quedam propria que apud se semel sint usurpata, retinere. Quia in re nec nos vim cuiquam facimus, aut legem damus, Ec. S. Cypr. L. 2. Epist. 1. Concordia que est Charitatis effectus, est unio Voluntatum, non Opinionum, Thom. 2. 2.e. q. 37. Art. 1.c. Dissensio de Minimis, & de Opinionibus repugnat quidem paci perfe-
ctae, in qua plene veritas cognoscitur, & omnis appetitus complebitur. Non tamen repugnat paci im-
perfectae, qualis habetur in via. Thom. 2. 2.e. q. 29. Art. 3. ad 2.*

|| 1 Cor. 1. 10. Phil. 2. 2.

And so A.C. tells me, *That it is not therefore* (as I would per- NUM. 24.
swade) *the Fault of Councils Definitions*, but the *Pride* of such as A.C. p. 72.
will prefer, and not submit their private Judgments, that lost, and
continues the Loss of Peace and Unity of the Church, and the Want
of Certainty in that One aforesaid Soul-saving Faith. Once again, I am bold to tell A.C. there is no Want of Certainty, most infallible Certainty of *that One Soul-saving Faith*. And if, for other Opinions, which flutter about it, there be a *Difference*, a *dangerous Difference*, as at this day there is; yet necessary it is not, that therefore, or for prevention thereof, there should be such a *Certainty*, an *Infallible Certainty*, in these things. For he understood himself well, that said, *Oportet esse Hæreses*, 1 Cor. 11. There must, there 1 Cor. 11. 19. will be *Heresies*. And wheresoever that *Necessity* lies, 'tis out of doubt enough to prove, that *Christ* never left such an *Infallible Assurance*, as is able to prevent them; or such a *Mastering Power* in his Church, as is able to over-awe them; but they come with their *Oportet* about them, and they rise and spring in all Ages ver-
ry strangely. But in particular, for that which first caused, and now continues, the Loss of *Unity* in the Church of Christ; as I make no doubt, but that the *Pride* of Men is one Cause, so yet can I not think, that *Pride* is the *adæquate*, and *sole Cause* thereof. But in part *Pride* caused it, and *Pride* on all sides: *Pride* in some that would not at first, nor will not since, submit their *Private Judgments*, where, with good Conscience, they may, and ought. And *Pride* in others, that would not first, nor will not yet, manifest, great, and dangerous Errors; which, with all good Conscience, they ought to do. But 'tis not *Pride*, not to submit to

known and gross Errors: And the Definitions of some Councils (perhaps the *Lateran*, *Constance*, and *Trent*) have been greater, and more urgent Causes of Breach of Unity, than the *Pride* of Men hath been; which yet I shall never excuse, where-e'er it is.

N U M . 25. *A. C. p. 72.* *How far this one Soul-saving Faith extends*, A.C. tells me, I have confessed it not a Work for my Pen: But, he says, *it is to be learned from that One, Holy, Catholick, Apostolick, always Visible, and Infallible Roman Church*; of which the Lady, once doubting, is now fully satisfied, &c. Indeed (though A.C. sets this down with some Scorn, ¶ §. 38. Num. 1. which I can easily pass over) 'tis true, that thus * I said: There is a Latitude in *Faith*, especially in reference to different Mens Salvation: But to set a Bound to this, and strictly to define it; *Just thus far you must believe in every Particular, or incur Damnation*, is no Work for my Pen. Thus I said, and thus I say still. For though ¶ §. 38. Num. 8. the Foundation be one and the same in all, yet a † *Latitude* there is, and a large one too, when you come to consider, not the Foundation common to all, but *Things necessary to many particular Mens Salvation*: *For to whomsoever God hath given more, of him shall more be required*, || *S. Luc. 12. 48.* *Unicuique secundum proportionem suam, secundum differentiam Scientiae vel Ignorantiae, &c.* Et postea. *Excluditur doctrinia hae, non solum ad Donum Scientiae, &c.* Cajetan. in S. Luk. 12. *Ecce quomodo Scientia aggravat Culpan*. Unde Gregorius. &c. Gorran. in S. Luk. 12. Therefore many things may be necessary for a *Knowing* Man's Salvation, which are not so for a poor *Igorant* Soul. *Si quis de Antecessoribus nostris vel ignoranter, vel simpliciter non hoc observavit, & tenuit, quod nos Dominus facere exemplo & magisterio suo docuit, potest simpliciter ejus de Indulgentiâ Domini Venia concedi*. Nobis verò non poterit ignosci, qui nunc à Domino admoniti & instruti sumus. S. Cypr. L. 2. Epist. 3.

* §. 38. Num. 1.

† *Articuli Fidei sunt sicut Principia per se nota. Et sicut quædam eorum in aliis implicè continentur, ita omnes Articuli simpliciter continentur in aliquibus primis Credibilibus, &c. secundum illud ad Heb. 11. Tho. 2. 24. q. 1. Art. 10. c. In absoluto nobis & facili est eternitatem: Jesum sufficiatum à mortuis per Deum credere, & ipsum esse Dominum confidiri, &c. S. Hilari. Lib. 10. de Trin. ad finem.*

|| *S. Matth. 22. 37.*

* *Heb. 11. 6.*

† *Act. 4. 12.*

N U M . 26. But since this is no Work for my Pen, it seems A.C. will not

† And yet before, in this Conference, & upad A.C. p. 42. the Jesuit. say, 'tis a Work † for his. whom he defends, hath said it expressly, *That all those are Fundamental, which are necessary to salvation.*

But he * tells us, 'Tis to be learned of the One, *Holy, Catho** A.C. p. 72.
lick, Apostolick, always Visible, and Infallible Roman Church.
 Titles enough given to the *Roman Church*; And I wish she
 deserv'd them all, for then we should have peace. But 'tis
 far otherwise. *One* she is, as a particular Church, but not *The*
One. *Holy* she would be counted; but the world may see, if it
 will not blind it self, of what value *Holiness*, is in that *Court*
 and *Country*. *Catholick* she is not, in any sense of the word; for
 she is not the †*Universal*
 and so not *Catholick in extent*. Nor is she found in
Doctrine, and in things
 which come near upon
 the *Foundation* too; so not
 ||*Catholick in Belief*. Nor is
 she the *Prime Mother-Church* of Christianity;
 * *Jerusalem was that*;
 and so not *Catholick as*
 a *Fountain*, or *Original*,
 or as the *Head*, or *Root*
 of the *Catholick*.

† *Romana Ecclesia particularis*. Bellar. L. 4. de Rem. Pont. c. 4 § 1.
Catholica autem est illa quae diffusa est per universam Orbem. S.
 Cyril. Hierosol. Catech. 18.

|| *Catholica enim dicitur Ecclesia illa quae universaliter docet sine ullo*
defectu, vel differentia dogmatum. S. Cyril Hierosol. Catech. 18. *Unde*
Augustinus subscriptu se Episcopum Catholicae Ecclesiae Hipponire-
gens. L. 1. de Actis cum Felice Manich. c. 20. Et L. 2 c. 3. and so every parti-
 cular Church is or may be called *Catholick*, and that truly, so long as
 it teaches *Catholick Doctrine*. In which sense the Particular Romani
 Church was called *Catholick*, so long as it taught all and only those
 things to be *de Fide*, which the *Catholick Church* it self maintaine'd.
 But now *Rome* doth not so.

* *Supra*. § 35. Num. 9. Other Churches beside the *Roman* are called
Mares, and *Originales Ecclesie*, as in Tertul. de prescript. advers. Heret. c. 21. Et Ecclesia Hierosolymitana que aliarum omniuum Mater.
 † *Et unius*, &c. Theodoret L. 5. Hist. Eccl. c. 9. ex Libello Synodi-
 co a Concil. Constantinopol. 2. transmisse ad Concilium sub Damaso
 tum Rome coactum. Et Confentinopolitana Ecclesia dicitur omnium

aliarum Caput. Cod. L. 1. Tit. 2. Leg. 24. That is, not simply of all Churches, but of all in that Patri-
 archate. And so *Rome* is the Head of all in the *Roman Patriarchate*.

And because many *Romanists* object here (though A. C. doth N. U.M. 27.
 it not) that S. Cyprian called the †*Roman Church, the Root and* ^{N. U.M. 27.} *Matrix of the Catholick Church of Christ*: I hope I shall have ^{Et Ecclesie} ^{Catholicae ra-}
 leave to explain that difficult place also. First then, S. Cyprian ^{dicem & Ma-}
 names not *Rome*. That stands only in the Margin, and was pla- ^{tricem agnos-}
 ced there as his particular Judgment led || him that set out S. Cy- ^{cerecent & tene-}
 prian. Secondly, the true Story of that *Epistle*, and that which ^{rent} S. Cyp. L.
 led S. Cyprian into this Expression, was this. Cornelius then echo- ^{4. Epist. 8.}
 sen *Pope*, expostulates with S. Cyprian, That his Letters to *Rome* ^{¶ Edit. Basili-}
 were directed only to the *Clergy* there, and not to *Him*; and ^{ens. 1530. And}
 takes it ill, as if S. Cyprian had thereby seemed to disapprove his ^{Simanea also} *Election*. S. Cyprian replies, That by reason of the *Schism* ^{applies this} speech of S. Cy-
 mov'd then by *Novatian*, it was uncertain in *Africk* which of ^{Pamelius} upon S. Cypri-
 the Two had the more *Canonical Right to the See of Rome*; ^{an. But they}
 and that therefore he nam'd him not: But yet that during this ^{wrong him.}
 uncertainty, he exhorted all that sail'd thither, *ut Ecclesiae Ca-*
tholicae Radicem & Matricem agnoscerent & tenerent; That in
 all their carriage they should acknowledge, and so hold them-
 selves unto the *Unity* of the *Catholick Church*, which is the *Root*
 and *Matrix* of it, and the only way to avoid participation in
 the *Schism*. And that this must be S. Cyprian's meaning, I shall
 thus prove. First, because, This could not be his meaning or

Intention, *That the See of Rome was the Root or Matrix of the Catholick Church.* For if he had told them so, he had left them in as great, or greater difficulty, than he found them. For there was then an *Open* and an *Apparent Schism* in the *Church of Rome*, *Two Bishops, Cornelius and Novatian; Two Congregations*, which respectively attended and observed them. So that a perplexed Question must needs have divided their thoughts, which of these *Two* had been that *Root and Matrix* of the Catholick Church. Therefore had S. Cyprian meant to pronounce *Rome the Root and Matrix* of the Catholick Church, he would never have done it at such a time, when *Rome* it self was in Schism. Whereas in the other sense, the Council is good and plain; Namely, that they should hold themselves to the *Unity and Communion of the Catholick Church*, which is the Root of it. And then necessarily they were to suspend their Communion there, till they saw how the *Catholick Church* did incline, to approve, or disapprove the Election of the one, or the Other. And thus S. Cyprian frees himself to *Cornelius* from the very least Touch of *Schism*.

* Baron. An-
nal. 254. Num.
64. where he
cites this Epis-
tle.

Secondly, Because this sense comes home to * Baronius. For he affirms that S. Cyprian and his Colleagues the *African Bishops* did *Communionem suspendere*, suspend their Communion, until they heard by *Caldonius & Fortunatus*, whose the undoubted Right was. So it seems S. Cyprian gave that Council to these Travellers, which himself followed. For if *Rome*, during the *Schism*, and in so great uncertainty, had yet been *Radix Ecclesiae Catholicae*, Root of the Catholick Church of Christ, I would fain know, how S. Cyprian, so great and famous an *Assertor of the Churches Unity*, durst once so much as think of *suspending Communion with her*. *Thirdly*, Because this sense will be plain also by other Passages out of other Epistles of S. Cyprian. For writing to *Jubaianus* an *African Bishop* against the *Novarians*, who then infested those parts, and durst *Rebaptize Catholick Christians*, he faith thus: † But we who hold the head and Root of One Church, do know for certain, and believe, that nothing of *nemus procerum* this is lawful out of the Catholick Church; And that of *Baptism*, to scimus, & which is but One, we are the Head, where he himself was at first credimus, nihil extra Ecclesi- am licere, & Baptismatis quod est unum Caput nos esse ubi & ipse baptizatus prius fuerat, quando Divi- ne Unitatis, Rationem & veritatem te- nebant. S. Cypr. Epist. 73. Edit Panach.

† Nos autem qui Ecclesia Unius Caput Radicem te- nemus procerum this is lawful out of the Catholick Church; And that of *Baptism*, to scimus, & which is but One, we are the Head, where he himself was at first credimus, nihil extra Ecclesi- am licere, & Baptismatis quod est unum Caput nos esse ubi & ipse baptizatus prius fuerat, quando Divi- ne Unitatis, Rationem & veritatem te- nebant. S. Cypr. he mean the *Roman Church*, as it is a Particular, and stands se- parate from others. For then how could he say, *Nos esse Caput* that

that we are the Head ? therefore he must needs mean the *Unity* and *Society* of the *Church Catholick*, which the *Novatians* had then left, and whereof he and his Church were still Members. Besides, most manifest it is, that he calls that Church *Caput Baptismatis* the Head of Baptism, where *Novatian* was *Baptized*; (they are his own words) and probable it is that was *Rome*, because that Schismatick was a *Roman Priest*. And yet for all this S. *Cyprian* says, *Nos esse Caput Baptismatis*, that we are the Head of Baptism, though he were at *Carthage*. By which it is plain, That as *Caput* is parallel to *Radix*, and *Matrix*: So also that by *Caput*, the head of Baptism, he includes together with *Rome* all the other members of the *Church Universal*. Again, S. **Cyprian* writes to *Cornelius* and censures the Schismatical Carriage of the *Novatians* at *Rome*. And tells him farther, that he had sent *Caldonius* and *Fortunatus* to labour Peace in that Church, *that so they might be reduced to, and composed in the Unity of the Catholick Church*. But because the *Obstinate*, and *inflexible Pertinacy* of the other Party had not only refused *Radicis & Matrix sinum*, the *Bosom* of their *Mother* and *Embracings* of their *Root*, but the *Schism* increasing and growing raw to the worse, hath set up a *Bishop* to it self, &c. Where 'tis observable, and I think plain, That S. *Cyprian* employed his *Legats* not to bring the *Catholick Church* to the communion of *Rome*, but *Rome* to the *Catholick Church*. Or to bring the *Novatians* not only to communicate with *Cornelius*, but with the *Church Universal*, which was therefore *Head* and *Root* in S. *Cyprian's* judgment, even to *Rome* it self, as well as to all other, *Great Ancient*, or even *Apostolical Churches*. And this is yet more plain by the sequel. For when those his *Legats* had labour'd to bring those *Schismatics* to the *Unity of the Catholick Church*; yet he complains their Labour was lost. And why ? Why ? because *recusabant Radicis & Matrix sinum*, they refused the *Bo-* som of the *Root*, and the *Mother*. Therefore it must needs be, that in S. *Cyprian's* sense, these two *Unitas Catholicae Ecclesiae*, the *Unity* of the *Catholick Church*, and *Radicis*, or *Matrix Sinus*, or *Complexus*, the *Bosom*, or *Embracing* of the *Root*, or the *Mother*, are all one. And then *Radix* and *Matrix* are not words by which he expresses the *Roman See*, in particular, but he denotes by them the *Unity* of the *Church Catholick*. Fourthly, Because †*Tertullian* seems to me to agree in the same sense. For faith he, *these so many and great Churches founded by the Apostles*, taken all of them together, are that *One Church from the Apostles* out of which are *All*. So all are *First*, and all *Apostolick*, while they all allow and prove *Unitam Unitatem, One Unity*. Nor can any possi-

^{* Elaborarent ut ad Catholicae Ecclesie unitatem sciri corporis membrorum, & Christiane Charitatis vinculum copularent. Sed quoniam diversa pars obstinata & inflexibilis pertinacia non tantum Radiis complexum ricus erat, sed etiam gliscere & in peius re-crudecere discordia Episcopum fibi constituit, &c. S. Cypri. L. 2. Epist. 10.}

bly understand this of any Particular Church, but *subordinately*.

* Greg. Naz. As S. Gregory Nazianzen says the Church of Cæsarea was * *Mater*, *an. fays, the Church of Cæsarea was Mater of almost all Churches*; which must needs be understood

faria was Mater of some Neighbouring Churches, not of the whole Catholick Church.

ter prop̄ om- And where † Pamelius speaks of *Original* and *Mother-Churches*, he

nium Ecclesiarum. Epist. 18. names *six*, and *others*, and *Rome* in the last place. Therefore cer-

† Pamel in Ter- tainly no *Particular Church* can be the *Root* or *Matrix* of the *Cat-*

cul. de pref- *holick*? But she is rooted in her own *Unity*, down from the *A-*

cript advers. *postles*, and no where else *extra Deum*. And this is farther mani-

Heres. c. 21. fest by the *Irreligious Act* of the Emperor *Adrian*. For he inten-

Nu. 129. ding to root out the *Faith of Christ*, took this course. He Consec-

rated *Simulachrum Jovis*, the Image of *Jupiter* in the very place

where Christ suffer'd, and profaned *Bethlehem* with the Temple

¶ Ut quasi Ra- of *Adonis*. ¶ To this end, that the *Root*, as it were, and the *Founda-*

dix & Funda- mentum Ecclesie might be taken away, if in these places *Idols* might

ſit tolleretur, si be worshipped, in which Christ himself was born, and suffered, &c.

in iis locis Ido- la colerentur By which it is most evident, That either *Jerusalem* was the *Root*

in quibus Christus natus est, of the Catholick Church, if any Particular Church were so; Or rather,

¶ Epist. 11. ad S. Paulinus that *Adrian* was deceived, (as being an *Heathen* he well

Severum. might) in that he thought the *Universal Church* had any particu-

lar or *Local Root* of its Being: Or that he could destroy it all by

laying it waste in any one place whatsoever. And S. *Augustine* I

* Heresies omnes de illa ex- think is full for this, That the Catholick Church must have a Ca-

ierunt tan- tholick Root or Matrix too. For * he tells us, That all Heresies

quam sarmen- whatsoeuer went out de illâ, out of the Catholick Church. For de illâ

ta inutile de there can be out of no other. For all Heresies did not go out

Vite præcisa: of any one Particular Church. He goes on. They were cut off

Ipsa autem de Vite, from this Catholick Vine still, as unprofitable Branches;

manet in Radice suâ, &c. S. Ipsa autem, but this Catholick Church remains in Radice suâ, in

Aug. de Symb. its own Root, in its own Vine, in its own Charity, which must

ad Catechumen. L. 1. c. 6. needs be as ample, and as Catholick as it self. Or else, were it

any Particular, All Heretical Branches could not be cut off from

† Pars Donati one Root. And S. *Augustine* says again, † That the *Donatists*

non considerat did not consider that they were cut off from the Root of the Ea-

ſe præcisa eſſe à Radice stern Churches. Where you see again, 'tis still but One Root of

Orientalium many Churches: And that if any man will have a Particular

Ecclesiæ, &c. S. Aug. Ep. Root of the Catholick Church, he must have it in the East, not

170. prin. in the West at *Rome*. And now lastly, besides this out of S.

Cyprian to prove his own meaning, (and sure he is the best In-

terpreter of himself) and other assiting Proofs, 'tis most evi-

dent, That in the prime and principal sense, the Catholick Church,

and her *Unity*, is the *Head*, *Root*, or *Matrix* of *Rome*, and all

other Particular Churches; and not *Rome*, or any other Par-

ticular, the *Head*, *Root*, or *Matrix* of it. For there is a double

Root of the Church, as there is of all things else: That is, *Rad-*

dix Essentiæ; the *Root*, *Head*, or *Matrix* of its *Essence*. And this

is the *prime sense*. For *Essence* and *Being* is first in all things.

And

And then there is a *Radix Existentiæ*, the *Root* of its *Existence*, and Formal Being, which always pre-supposes *Being*: And is therefore a *Senseless Principal*. Now, to apply this. The Catholick, or Universal Church is, and must needs be the *Root* of *Essence* and *Being* to *Rome*, and all other Particulars. And this is the *Principal Root, Head, or Matrix*, that gives *Being*. And *Rome*, but with all other Particular Churches, and no more than other Patriarchal Churches, was and is *Radix Existentiæ*, the *Root* of the *Churches Existence*. And this agrees with that known and received Rule in Art.; That *Universals give Essence to their Particulars, and Particulars supply their Universals with Existence*. For as *Socrates*, and every Particular Man borrow their *Essence* from the *Species and Definition* of a *Man*, which is *Universal*; but this *Universal Nature and Being of Man* hath no *Actual Existence*, but in *Socrates*, and all other Particular Men; so the *Church of Rome*, and every other particular Church in the World, receive their very *Essence and Being* of a Church, from the *Definition of the Catholick Universal Church of Christ*: But this *Universal Nature and Being of the Church* hath no *Actual Existence*, but in *Rome*, and all other *Particular Churches*, and *equal Existence* in all her Particulars. And shoul'd all the Particular Churches in the World fall away from Christ, save only *One* (which God forbid;) yet the *Nature, Essence, and Being* of the *Universal Church*, would both *Exist* and *Subsist* in that one *Particular*. Out of all which, to me most clear it is, That for the *Churches Being*, the *Catholick Church*, and that in *Unity* (for *Ens & Unum*, *Being*, and *Being One*, are *Convertible*) is *Radix*, the *Root, Head, Matrix, Fountain, of Original* (call it what you will) of *Rome*, and all other *Particular Churches*. But *Rome* is no more than other *Churches*, the *Root, or Matrix* of the *Catholick Church's Existence*, or *Place* of her *Actual Residence*. And this I say for her *Existence* only, not the *Purity* or *Form* of her *Existence*, which is here not considered. But if the *Catholick* She be not, nor the *Root of the Catholick Church*, yet *Apostolick*. I hope She is. Indeed *Apostolick* She is, as being the *Sæc^e* * of *One*, and ^{* Not as Bel-} larminewould have it, with ^{a Hinc dicitur Apostolica,} *Prime Apostle*: But then not *Apostolick*, as the *Church* is called in the *Creed*, from all the *Apostles*; no, nor the † *Only Apo-*

quia in e^t Successio Episcoporum ab Apostolis deducitur est iuste ad nos, Bellar. L. 4. de nonis Eccl. c. 8. §. 1. For by this Reason, neither *Jerusalem*, nor *Aniach* were, in their *Times* *Apostolick Churches*; because Succession of Bishops hath not succeeded in them to this day. *De Collegis agebatur qui possent*, Ec. *Judicio Apostolicarum Ecclesiarum causam suam integrum reservare*, S. Aug. Epist. 160. *Jo. de Turrecrem. enumerat sex Verbi hujus significaciones*. *Quarum prima est. Apostolica dicitur quia in Apostolis*, Ec. *ipso est. Non enim infraeius quae fiduciam habemus Ecclesie*, Ec. *Jo. de Turrecrem. L. 1. Summa*, c. 18. *Et quia Originem summis ab Apostolis*, Ec. *Ibid. Ubi dicit etiam S. Petrus apposuisse hanc Vocem [Apostolicam] in Symbolo suo, super a symbolum Apostolorum*, ibid.

† *Ecclesia Apostolica, ut Omniaeum, Eccl. reliqua ab Apostoli sunt dare*. Tertul. de prescript. advers. Heret. c. 32. *Percurre Eccliasis Apostolicas*, Ec. *Adiut Corinthum, Philippot, Thessalonenses, Ephesum, Romanum*, ibid. c. 32. *Et Pamphilus enumerat Hierosolymitanam, Antiochenam, Corinthianam, Philippiensem, Ephesinam, Romanam*. Pamphil. ibid. c. 21. Num. 129. And if it may be observed, that so long ago *Territorian*, and so lately *Patrikian* should reckon *Rome* last. *Quia Eccl. quae ab his Apostolicæ* *giam depurantur, ut soboles Ecclesiarum Apostolicarum*, Ec. *Tertul. ibid. c. 20.* *stolick :*

follick : Visible, I may not deny, God hath hitherto preserved Her, but for a better End, doubtless, than they turn it to : But *Infallible* She was never. Yet if that Lady did as the *Jesuit*, in his Close, avows, or others will rest satisfied with it, who can help it ? Sure, none but God. And by *A.C.*'s leave, this (which I said, is no Work for my Pen) cannot be learned ; no, not of the *One, Holy, Catholick, and Apostolick Church*, much less of the *Roman*. For though the *Foundation* be one and the same, and sufficiently known by *Scripture* and the *Creeds*, yet for the *Building* upon the *Foundation*, the *Adding* to it, the *Detracting* from it, the *Joyning* other things with it, the *Grating* upon it ; each of these may be *damnable* to some, and not to others, according to the *Knowledg, Wisdom, Means of Information*, which some have, and others want ; and according to the *Ignorance, Simplicity, and Want of Information*, which some others have, and cannot help ; and according to the *Negligence, Contempt, Wilfulness, and Malice*, with *Obstinacy*, which some have, against the known Truth : And all, or some of these, in different degrees, in every particular Man ; and that in the whole *Latitude of Mankind*, from the most Wise and Learned in the School of Christ, to the simplest Idiot, that hath been so happy, as to be initiated into the Faith, by *Baptism*. Now the Church hath not this Knowledge of all Particulars, *Men*, and *Conditions* ; nor can She apply the *Conditions* to the *Men* ; and therefore cannot teach just how far every Man must believe, as it relates to the *Possibility*, or *Impossibility* of his Salvation in every Particular. And that which the Church cannot teach, Men cannot learn of her. She can teach the *Foundation*, and Men were happy if they would learn it, and the Church more happy, would She teach nothing but that, as necessary to *Salvation* ; for certainly, nothing but that is Necessary. Now then, whereas, after all this, the *Jesuit* tells us, that

F. Upon this, and the precedent Conferences, the Lady rested, in Judgment fully satisfied (as she told a confident Friend) of the Truth of the Roman Church's Faith. Yet, upon Frailty, and Fear to offend the King, she yielded to go to Church : For which she was after very sorry, as some of her Friends can testify.

§. 39. B. This is all Personal. And how that Honourable Lady was then settled in Conscience, how in Judgment, I know not. This, I think, is made clear enough, That that which you said in this, and the precedent Conferences, could settle neither, unless in some that were settled, or settling before. As little do I know what she told any confident Friend, of her approving the *Roman Cause* ; no more whether it were Frailty, or Fear, or other Motive

Motive that made her yield to go to Church, nor how sorry she was for it, nor who can testifie that Sorrow. This I am sure of, If she repent, and God forgive her other Sins, she will more easily be able to answer for her *Coming to Church*, than for her *Leaving of the Church of England*, and following the Superstitions and Errors, which the *Roman Church* hath added, in Point of *Faith*, and the *Worship* of God. For the *Lady* was then living, when I answered thus.

Now whereas I said, the *Lady* would far more easily be able to answer for her Coming to Church, than for her Leaving the *Church of England*; To this A.C. excepts, and says, *That I neither prove, nor can prove, that it is lawful for one (perswaded, especially, as the Lady was) to go to the Protestant Church.* There's a great deal of Cunning, and as much Malice, in this Passage; but I shall easily pluck the *Sting* out of the Tail of this *Wasp*. And First, I have proved it already, through this whole Discourse, and therefore can prove it, That the *Church of England* is an *Orthodox Church*: And therefore, with the same Labour it is proved, that Men may lawfully go unto it, and communicate with it: For so a Man, not only *may*, but *ought* to do with an *Orthodox Church*. And a *Romanist* may communicate with the *Church of England*, without any Offence, in the *Nature of the Thing*, thereby incurred. But if his *Conscience*, through Mis-information, check it, he should do well, in that Case, rather to *inform his Conscience*, than *forsake any Orthodox Church* whatsoever. Secondly, A.C. tells me plainly, *That I cannot prove, that a Man so perswaded as the Lady was, may go to the Protestant Church*; that is, That a *Roman Catholick* may not go to the *Protestant Church*. Why, I never went about to prove, that a *Roman Catholick*, being and continuing such, might, against his *Conscience*, go to the *Protestant Church*. For these Words (*A Man perswaded as the Lady is*) are A.C.'s Words; they are not mine. Mine are not simply, that the *Lady* might, or that she might not; but Comparative they are, *That she might more easily answer to God for coming to, than for going from the Church of England*. And that is every way most true. For in this doubtful Time of hers, when, upon my Reasons given, she went again to Church; when yet soon after (as you say, at least) she was sorry for it. I say, at this time she was, in Heart and Resolution, a *Roman Catholick*, or she was not: If she were not, (as it seems by her doubting, she was not then fully resolved) then my Speech is most true, that she might more easily answer to God, for coming to Service in the *Church of England*, than for leaving it: For a *Protestant* she had been, and, for ought I knew, at the end of this Conference, so she was: And then 'twas no Sin in it self, to come to an *Orthodox Church*; nor no Sin against her *Conscience*, she continuing a *Protestant*, for ought which then appeared to me. But if she then were a *Roman Catholick*,

tholick as the Jesuit and A. C. seem confident she was) yet my Speech is true too. For then she might more easily answer to God for coming to the Church of England, which is Orthodox, and leaving the Church of Rome, which is Superstitions, than, by leaving the Church of England, communicate with all the Superstitions of Rome. Now the cunning and the malignity of A. C. lies in this: He would fain have the World think that I am so Indifferent in Religion, as that I did maintain, the Lady, being conscientiously persuaded of the Truth of the Romish Doctrine, might yet, against both her Conscience, and against open and avowed Profession, come to the Protestant Church.

NUM. 3.

A. C. p. 73.

Nevertheless, in hope his cutting Malice would not be discovered, against this (his own Sence, that is not mine) he brings divers Reasons. As first, 'tis not lawful for one affected as that Lady was; that is, for one that is resolved of the Truth of the Roman Church, to go to the Church of England, there, and in that manner to serve and worship God; Because (faith A. C.) that were to halt on both sides, to serve two Masters, and to dissemble with God and the world. Truly, I say the same thing with him; And that therefore neither may a Protestant, that is resolved in Conscience, that the Profession of the true Faith is in the Church of England, go to the Romish Church, there, and in that manner to serve and worship God. Neither need I give other Answer, because A. C. urges this against his own fiction, not my assertion. Yet since he will so do, I shall give a particular Answer to each of them. And to this first Reason of his, I say thus, That to Believe Religion after one sort, and to practise it after another, and that in the main Points of Worship, the Sacrament and Invocation, is to halt on both sides, to serve two Masters, and to dissemble with God and the world. And other than this I never taught, nor ever said that which might infer the Contrary. But A. C. give me leave to tell you, your fellow Jesuit * Azorius affirms this in express Terms; And what do

* Quinto
quaritur, An
ubi Catholici
una cum Her-
eticis ver-
santur, lici-
tum sit Carbo-
lico adire
Templa ad
que Heretici
conveniunt,
eorum interesse Conventibus, &c. Respondeo: Si rei Naturam spectemus, non est per se malum, sed suâ naturâ indifferens, &c. Et postea. Si Princeps heresi laborer, et jubeat subditos Catholicos sub pena Mortis, vel Confiscationis bonorum frequentare Templa Hæreticorum, quid tum facientium? Respondeo: si jubeat tantum, ut omnes Mandato suo obediant, licitum est Catholicis facere: Quid præ-
stant solum Obedientia officium. Sin jubeat, ut eo Symbolo simul Religionem Hæreticam profiteantur, parere non debent. Queres iterum, An licet Catholicos obediere, modo publicè asseverari se id efficere, solum ut Principi suo obediat, non ut sectam hæreticam profiteatur? Respondeo: Quidam id licere ar-
bitrantur, ne bona ejus publicentur, vel vita eripiatur. Quid sanè probabiles duci videatur. Azorius
Instit. Moral. p. 1. L. 8. c. 27. p. 1299. Edit. Paris. 1616. fear

Fear to offend the King. Therefore I pray A.C. if this be gross Disimulation both with God and the World, speak to your Fellows to leave persuading or practising of it, and leave Men in the *Profession of Religion*, to be as they seem, or to seem and appear as they are: Let's have no Mask worn here. *A.C.'s second Reason*, why one so persuaded, as that Lady was, might not go to the *Protestant Church*, is, *Because that were, outwardly to profess A.C. p. 73. a Religion, in Conscience known to be false.* To this I answer, *First*, That if this Reason be true, it concerns all Men, as well as those that be persuaded as the *Lady* was: For no Man may outwardly profess a *Religion*, in Conscience known to be false; *For with the Heart, Man believeth to Righteousness, and with the Rom. 10. 10. Mouth, he confesseth to Salvation,* Rom. 10. Now to his own Salvation, no Man can confess a known false Religion. *Secondly*, If the Religion of the *Protestants* be, in Conscience, a *known false Religion*, then the *Romanists Religion* is so too; for their *Religion* is the same: Nor do the *Church of Rome*, and the *Protestants*, set up a different *Religion* (for the *Christian Religion* is the same to both) but they differ in the same *Religion*: And the Difference is in certain *gross Corruptions*, to the very indangering of Salvation; which each Side says, the other is guilty of. *Thirdly*, The Reason given is most untrue; for it may appear, by all the former Discourse, to any *Indifferent Reader*, that *Religion*, as it is professed in the *Church of England*, is nearest, of any Church now in Being, to the *Primitive Church*; and therefore, not a Religion known to be false. And this I both do, and can prove, were not the *Deafness of this Asp upon the Ears of seduced Christians*, in *Psal. 58. 4.* all humane and divided Parties whatsoever.

After these Reasons thus given by him, A.C. tells me, *That I NUM. 4. neither do, nor can prove any Superstition, or Error, to be in the A.C. p. 73. Roman * Religion.* What, None at all? Now truly, I would to God, from my Heart, this were true, and that the *Church of Rome* were so happy, and the whole *Catholick Church* thereby blessed with *Truth and Peace*: For I am confident, such *Truth* as that, <sup>*I would A.C. would call it the Roman Per-
suation, as some understanding Romanists do.</sup> would soon, either *command Peace*, or [†] *confound Peace-Breakers*. But is there no *Superstition* in *Adoration of Images*? None in *Invocation of Saints*? None in *Adoration of the Sacrament*? Is there no Error in breaking Christ's own *Institution* of the *Sacrament*, by Giving it but in *one Kind*? None about *Purgatory*? About *Common Prayer in an Unknown Tongue*, none? These, and many more, are in the *Roman Religion* (if you will needs call it so.) And 'tis no hard Work to prove every of these to be *Error*, or *Superstition*, or *both*. But if A.C. think so meanly of me, That though

[†] For though I spare their Names, yet can I not agree in Judgment with him that says in Print, *God be praised for the Disagreement in Religion.* Nor in Devotion, with him that prayed in the Pulpit, *That God would tear the Rent of Religion wider:* But of St. Gregory Nazianzen's Opinion I am. Οὐτε επλεόμενοι, &c. Non studeamus paci in derrimentum vere Doctrinae — ut facilitatis, & Mansuetudinis famam collaganus. — Et rursum, Pacem colimus legitimè pugnantes, &c. Orat. 32.

this be no hard Work in it self, yet that I (such is my Weakness) cannot prove it, I shall leave him to enjoy that Opinion of me, or whatever else he shall be pleased to entertain; and am far better content with his Opinion of my Weakness, than with that which follows of my Pride; for he adds, *That I cannot prove any Error or Superstition to be in the Roman Religion, but by presuming, with intollerable Pride, to make my self, or some of my Fellows, to be Judge of Controversies; and by taking Authority to censure all to be Superstition, and Error too, which suites not with my Fancy, although it be generally held, or practised by the Universal Church: Which (faith he) in St. Augustine's Judgment, is most insolent Madness.* What! not prove any Superstition, any Error at Rome, but by Pride, and that Intollerable? Truly, I would to God A. C. saw my Heart, and all the Pride that lodges therein. But wherein doth this Pride appear, that he censures me so deeply? Why First, in this; That *I cannot prove any Error or Superstition to be in the Roman Religion, unless I make my self, or some of my Fellows, Judge of Controversies.* Indeed, if I took this upon me, I were guilty of great Pride. But A. C. knows well, that before, in this Conference, which he undertakes to answer, I am so far from making my self, or any of my Fellows, Judge of Controversies, that * *I absolutely make a lawful and free General Council Judge of Controversies, by, and according to the Scriptures.*

* §. 33.

§. 26. Num. 1. *Ecclesiastes 11.*

[†] *Preponitur Scriptura Sc.* S. Aug. L. 2. de Bapt. cons. Do- nat. c. 3.

|| §. 32. Num. 5. A. C. p. 63.

A. C. p. 73.

and binding Men to a strict Obedience to it, even in case of Error. And therefore sure, most innocent I am of the most intollerable Pride, which he is pleased to charge upon me; and he, of all Men, most unfit to charge it. Secondly, A. C. will have my Pride appear in this, that I take Authority to censure all for Error and Superstition, which suites not with my own Fancy. But how can this possibly be, since I submit my Judgment, in all Humility, to the Scripture, interpreted by the Primitive Church; and upon new and necessary Doubts, to the Judgment of a Lawful and Free General Council? And this I do from my very Heart, and do abhor, in Matters of Religion, that my own, or any Private Man's Fancy, should take any place; and least of all, against things generally held, or practised by the Universal

* S. Aug. E- Church; which, to oppose in such things, is certainly (as * St. pist. 118. c. 5. Augustine calls it) *Insolentissimæ insanæ*, an Attempt of most insolent Madness. But those things, which the Church of England charges upon the Roman Party, to be Superstitious and Erroneous, are not held, or practised, in, or by the Universal Church, generally, either for Time, or Place. And now I would have A. C. consider, how justly all this may be turned upon himself: For he

he hath nothing to pretend, that there are not gross *Superstitions* and *Errors* in the *Roman Perswasion*; unless, by *intollerable Pride*, he will make himself and his Party, *Judg of Controversies* (as in effect, he doth; for he will be judged by none but the *Pope*, and a *Council* of his ordering;) or unless he will take *Authority* to free from *Superstition* and *Error*, whatsoever suites with his *Fancy*, though it be even *Superstition* it self, and run crost to what hath been generally held in the *Catholick Church of Christ*; yea, though to do so, be, in *St. Augustine's Judgment*, *most insolent Madness*. And *A. C.* spake in this most properly, when he called it, *Taking of Authority*: For the *Bishop* and *Church of Rome* have, in this Particular, of *Judging Controversies*, indeed *taken that Authority* to themselves, which neither *Christ*, nor his *Church Catholick*, did ever give them. Here the Conference ended with this Conclusion.

And as I hope God hath given that *Lady Mercy*, so I heartily NUM. 5. pray, that he will be pleased to give all of you a Light of his Truth, and a Love to it, that you may no longer be made *Instruments* of the *Pope's boundless Ambition*, and this most unchristian, * brain-fick Device, *That in all Controversies of the Faith he is Infallible, and that by way of Inspiration and Prophecy, in the Conclusion which he gives*. To the due Consideration of which, and God's Mercy in *Christ*, I leave you.

To this Conclusion of the Conference between me and the Je- NUM. 6. suit, *A. C.* says not much: But that which he doth say, is either the self-same which he hath said already, or else is quite mistaken in the Busines. That which he hath said already, is this; *That in Matters of Faith, we are to submit our Judgments to such Doctors and Pastors, as by Visible, Continual Succession, without Change, brought the Faith down, from Christ and his Apostles, to these our Days, and shall so carry it to the End of the World. And that this Succession is not found in any other Church, differing in Doctrine from the Roman Church.* Now to this I have given a full Answer * already, and therefore will not trouble the Reader with needless and troublesom Repetition. Then he brings certain Places of Scripture, to prove the *Pope's Infallibility*. But to all these Places, I have likewise answered † before; and therefore *A. C.* needed not to repeat them again, as if they had been unanswerable.

One Place of Scripture only *A. C.* had not urged before, either NUM. 7. for Proof of this *Continued Visible Succession*, or for the *Pope's Infallibility*: Nor doth *A. C.* distinctly set down, by which of the *A.C. p. 73.* two he will prove it. The Place is * *Eph. 4. Christ ascending, gave some to be Apostles, some Prophets, some Evangelists, some Pastors and Teachers, &c. for the Edification of the Church.* Now if he do mean to prove the *Pope's Infallibility* by this place, in his Pastoral Judgment; truly I do not see how this can possibly be collected

* §. 33. Num. 6.

* §. 37. Nu. 3, 4.

† §. 23. Num. 5.

* Eph. 4. 11.

* Pontificatus Summus disertè positus est ab Apostolo in illis verbis, Ephes. 4. 11. & in illis clarioribus, 1 Cor. 12. 28. Ipse posuit in Ecclesia primum Apostolos, &c. Bellarm. L. 1. de Rom. Pone c. 1. § Respondeo Pontificatum. And he gives an excellent Reason for it: *Siquidem summa potestas Ecclesiastica non solum data est Petro, sed etiam aliis Apostolis.* Ibid. So be like, by this Reason, the Apostle doth clearly express the Popedom, because all the rest of the Apostles had as much Ecclesiastical Power, as St. Peter had. But then Bellarmine would falce it up with this, That this Power is given *Petro, ut Ordinario Pastorū cui succederetur, aliis vero tanquam Delegatis, quibus non succederetur.* Ibid. But this is mere Begging of the Question, and will never be granted unto him. And in the mean time, we have his absolute Confession for the other; That the Supreme Ecclesiastical Power was not in St. Peter alone, but in all the Apostles.

† Ephel. 4. 13.

A. C. p. 73. Christ, and his Apostles, to this Day, and so to the End of the World. Now here's a piece of Cunning too; *The Faith brought down unchanged:* For if A. C. mean by the *Faith*, the *Creed*, and that in *Letter*; 'tis true, the *Church of Rome* hath received, and brought down the *Faith unchanged*, from *Christ* and his *Apostles*, to these our Days. But then 'tis apparently false, That no Church, differing from the *Roman* in Doctrine, hath kept that *Faith unchanged*; and that by a *Visible*, and *Continued Succession*: For the *Greek Church* differs from the *Roman* in Doctrine, and yet hath so kept that *Faith unchanged*. But if he mean by the *Faith unchanged*, and yet brought down in a continual visible Succession, not only the *Creed* in *Letter*, but in *Sense* too; and not that only, but all the Doctrinal Points about the *Faith*, which have been determined in all such Councils, as the present *Church of Rome* al-

* And so also follows: (* as most certainly he doth so mean, and 'tis the *Contro-Bellarmino*, verſie between us:) Then 'tis most certain, and most apparent *Sexta nota est* to any understanding Man, that reads Antiquity with an impartial Eye, that a *Visible Continual Succession* of Doctors and Pastors have not brought down the *Faith*, in this Sense, from Christ qua. L. 4. de Notis Eccles. c. 9. § 1.

And that I might not be thought to say, and not to prove, I give Instance. And with this, that if A. C. or any Jesuit, can prove, That by a *Visible Continued Succession*, from *Christ* and his *Apostles*, to this day, either *Transubstantiation in the Eucharist*; Or *the Eucharist in one Kind*; Or *Purgatory*; Or *Worship of Images*;

Or

Or the Intention of the Priest of necessity in Baptism; Or the Power of the Pope over a General Council; Or his Infallibility with, or without it; Or his Power to depose Princes; Or the publick Prayers of the Church in an unknown tongue; with divers other Points have been so taught, I, for my part will give the Cause. Besides, for Succession in the general I shall say this. 'Tis a great happiness where it may be had *Visible* and *Continued*; and a great Conquest over the Mutability of this present World. But I do not find any one of the *Ancient Fathers* that makes *Local*, *Personal*, *Visible*, and *Continued Succession*, a *Necessary Sign or Mark of the true Church* in any one place. And where * *Vincentius Lirinenis* calls for *An-*

* *Vin. Lir.
cont. Hær. c. 4.*

tiquity, Universality, and Consent, as great Notes of Truth, he

hath not one word of *Succession*. And for that great place in

† *Irenæus*, where that *Ancient Father* rec-

kons the Succession of the *Bishops of Rome* to

Eleutherius (who sate in his time) and faith,

That this is a most full and ample Proof or

Ostension, Vivificatricem Fidem, that the Liv-

ing, and Life-giving Faith is from the Apo-

stles to this day conserved and delivered in

Truth; and of which place || *Bellarmino* boasts

so much. Most manifest it is in the very

same Place, that * *Irenæus stood as much upon*

the Succession of the Churches then in Asia, and

of Smyrna (though that no prime Apostolical

Church) where *Polycarpus* sate *Bishop*, as of

the Succession at Rome. By which it is

most manifest, that it is not *Personal Succession*

only, and that tyed to one Place, that the

Fathers meant, but they taught, that the *Faith*

was delivered over by *Succession* in some places

or other still to their present time; And so

doubtless shall be, till Time be no more. I say,

The Faith; But not every *Opinion*, true or false,

that in tract of Time shall cleave to the *Faith*.

And to the *Faith it self*, and all it's *Funda-*

mentals, we can shew as good and full a *Suc-*

cession as you; And we pretend no otherwise

to it than you do, save that we take in

the *Greeks*, which you do not. Only we reject your gros Su-

perstitions, to which you can shew no *Succession* from the

Apostles, either at *Rome* or elsewhere, much leſs any one

uninterrupted. And therefore he might have held his *Peace*

that says, *It is evident that the Roman Catholick Church only hath*

had a Constant and uninterrupted Succession of Pastors, and

Doctors, and Tradition of Doctrine from Age to Age. For most

evident it is, That the *Tradition of Doctrine* hath received

both

† *Hac Ordinatione & Successione ea que est ab Apostolis in Ecclesiâ Traditione, & veritatis praeconatio pervenit usque ad nos. Et est plenissima hec Officiorum & eandem Vivificatricem fidem esse, quia in Ecclesiâ ab Apostolis usque nunc sit conservata, & tradita in veritate. Iren. L. 3. Advers. Hær. c. 3.*

|| *Per hanc Successionem confundunt omnes Hereticos. Bellar. L. 4. de Notis Ecclesiâ c. 8. § 1. There's no such word found in Irenæus, as per hanc Successio-*

nem, or Hac Successione, in the Church of Rome only, which is Belarmine's Sence: But by Succession in general in other Churches, as well as in Rome.

* *Testimonium his perhibent que sunt in Asia Ecclesiæ Omnes, & qui usque adhuc Successerunt Polycarpo. Iren. L. 3. adver. Hær. c. 3. Constat omnem Doctrinam que cum illis Ecclesiæ Apostolicæ, Matricibus, Originalibus Fidei confiperet. Veritati depurandum. Tertul. de prescript. advers. Hæretic. c. 21. Ecclesia posteriores non minus Apostolicæ deputarunt pro consanguinitate Doctrina. Ibid. c. 32. Ecclesia non in Parochiis consistit, &c. Ecclesia autem illuc erat, ubi fides vera erat. S. Hieron. in Psal. 133.*

[†] Antiqua Ecclesia primis quingentis annis vera Ecclesia fuit, & proinde Apostolicam Doctrinam retinuit, Bel. L. 4. de Notis Eccles. c. 9. § 1.

NUM. 8. And once more, before I leave this Point. Most evident it is, That the Succession which the Fathers meant, is not tyed to

* Ad hanc formam provocabuntur ab illis Ecclesiis, que licet nullum ex Apostolis, vel Apostolicis Autoborem suum proferunt, ut multo posteriores que denique quorundam instituantur, tamen in eadem fide conspirantur, non minus Apostolicæ deputantur pro Confanguinitate Doctrina, Tertul. de praescript. c. 32.

[†] Illis Presbyteris obediendum est, qui cum Episcopatus Successione Charisma acceperunt Veritatem, Iren. Lib. 4. cap. 43.

|| Successio nec Locorum tantum est, nec personarum, sed etiam veræ & sane Doctrinae, Stapl. Select. Controver. 1. q. 4. A. 2. Notab. 1.

both Addition and Alteration, since the first five hundred years in which [†] Bellarmine confesses, and B. Jewel maintains the Churches Doctrine was Apostolical.

That the Succession which the Fathers meant, is not tyed to the Place or Person, but 'tis tyed to the Verity of Doctrine. For so * Tertullian expressly. Beside the order of Bishops running down (in Succession) from the beginning, there is required Confanguinitas Doctrinae, that the Doctrine be allied in blood to that of Christ and his Apostles. So that if the Doctrine be no kin to Christ, all the Succession become Strangers, what nearnels foever they pretend. And [†] Irenæus speaks plainer than he. We are to obey those Presbyters, which together with the Succession of their Bishopricks have received Charisma Veritatis, the gift of Truth. Now Stapleton being pressed hard with these two Authorities: first || Confesses expressly, That Succession, as it is a Note of the true Church, is neither a Succession in Place only,

nor Person only, but it must be of true and sound Doctrine also. And had he stayed here, no Man could have said better: But then he saw well he must quit his great Note of the Church-Succession; That he durst not do. Therefore he begins to cast about how he may answere these Fathers; and yet maintain Succession. Secondly, therefore he tells us, That that which these Fathers say, do nothing weaken Succession, but that it shall still be a main Note of the true Church? and in that sense which he would have it. And his Reason is. * [†] Quia Doctri-
na Sana est ab causa sound Doctrine is indivisible from true and Lawful Suc-
cession: Where you shall see this great Clerk. (for so he
legitima Successione indis-
plicata, Stapl. Ibid.
Ibid.

[†] Nam è Pa-
store Lupus
fieri potest.
Stap. Ibid. No-
tab. 4.

* Vincent. Lir.
cons. Her. c.
23. 24.

For 'tis not long after, that he tells us, That the People are led along, and judge the Doctrine by the Pastors; But when the Church comes to examine, she judges the Pastors by their Doctrine. And this [†] he says is necessary, Because a man may become of a Pastor, a Wolf. Now then let Stapleton take his choice. For either a Pastor in this Succession cannot become a Wolf, and then this Proposition's false; Or else if he can, then sound Doctrine is not inseparable from true and Legitimate Succession: And then the former Proposition's false, as indeed it is. For that a good Pastor may become a Wolf, is no news in the Ancient Story of the Church, in which are registered the Change of many * Great Men into Heretics; I spare their

their Names : And since Judas chang'd from an *Apostle*, to a *Devil*, St. Job. 6. 'tis no wonder to see others change, from *Shepherds*, into *Wolves*. I doubt the Church is not empty of such *Changelings* at this day. Yea, but Stapleton will help all this ; For he adds, *That suppose the Pastors do forsake true Doctrine, yet Succession shall still be a true Note of the Church ; yet not every Succession, but that which is Legitimate and True.* Well : And what is that ? Why, * *That Succession is lawful, which is of those Pastors, which hold entire the Unity, and the Faith.* Where you may see this Sampson's Hair cut off again : For at his Word I'll take him. And if that only be a *Legitimate Succession*, which holds the *Unity*, and the *Faith* entire, then the Succession of Pastors in the *Roman Church* is *Illegitimate* ; for they have had † more † in their own *Schisms* among them, than any other Church : Therefore they have not kept the *Unity* of the Church. And they have brought in gross *Superstition* : Therefore they have not kept the *Faith* entire. Now if A. C. have any mind to it, he may do well to help Stapleton out of these *Briars*, upon which he hath torn his *Creed*, and, I doubt, his *Conscience* too, to uphold the *Corruptions* of the *See of Rome*.

As for that, in which he is quite mistaken, it is, his *Inference* ; NUM. 9. which is this : *That I should therefore consider carefully, Whether it be not more Christian, and less Brain-sick, to think, that the Pope, being St. Peter's Successor, with a General Council, should be Judge of Controversies, &c. And that the Pastoral Judgment of him should be accounted Infallible, rather than to make every Man that can read the Scripture, Interpreter of Scripture, Decider of Controversies, Controller of General Councils, and Judge of his Judges : Or to have no Judge at all of Controversies of Faith, but permit every Man to believe as he list : As if there were no Infallible Certainty of Faith to be expected on Earth.* Which were, instead of one saving *Faith*, to induce a Babylonical *Confusion* of so many *Faiths*, as *Fancies* : Or no true Christian *Faith* at all. From which Evils, Sweet Jesus deliver us ! I have considered of these very carefully : But this *Inference* supposes that which I never granted, nor any Protestant that I yet know ; namely, *That if I deny the Pope to be Judge of Controversies, I must, by and by, either leave this Supream Judicature in the Hands and Power of every private Man that can but read the Scripture, or else allow no Judge at all ; and so let in all manner of Confusion.* No, God forbid that I should grant either : For I have expressly * declared, that the Scripture interpreted by the Primitive Church, and a Lawful and Free General Council, determining according to these, is Judge of Controversies : And that no private Man whatsoever, is, or can be Judge of these. Therefore A.C. is quite mistaken (and I pray God it be not wilfully, to beguile poor Ladies, and other their weak Adherents, with seeming to say somewhat) I say, quite mistaken, to infer,

* *autem est illorum Pastorum qui Unitatem tenent & fidem, Stap. ibid. Notab. 5.*

rum Pastorum, qui Unitatem tenent & fidem, Stap. ibid. Notab. 5.

^{autem est illorum Pastorum qui Unitatem tenent & fidem, Stap. ibid. Notab. 5.}

that I am either for a *private Judge*, or for *no Judge*; for I utterly disclaim *both*, and that as much, if not more than he, or any *Romanist*, whoever he be. But these things in this passage I cannot swallow. *First*, That the Pope with a General Council should be *Judge*; for the Pope in Ancient Councils never had more Power than

any of the other Patriarchs: Precedency perhaps for *Orders* sake, and other respects, he had. Nor had the Pope any *Negative Voice* against the rest in point of Difference. * No nor was he held superior to the Council. Therefore the *Ancient Church* never accounted or admitted him a *Judge*; no, not with a Council, much less without it. *Secondly*, it will not down with me, that his *Pastoral Judgment* should be *Infallible*; especially since some of them have been as † *Ignorant*, as many that can but read the Scripture. *Thirdly*, I cannot admit this neither (though he do most cunningly thereby abuse his Readers:) That any thing hath been said by me out of which it can justly be inferred, *That there's no Infallible Certainty of Faith to be expected on earth*. For there is most *Infallible Certainty* of it, that is of the Foundations of it in *Scripture* and the *Creeds*. And 'tis so clearly delivered there, as that it needs no *Judge* at all to sit upon it, for the *Articles* themselves. And so entire a *Body* is this *one Faith* in it self, as that the || *Whole Church* (much less the *Pope*) hath not *Power* to add one *Article* to it, nor *Leave* to detract any one the least from it. But when *Controversies* arise about the *Meaning* of the *Articles*, or *Superstructures* upon them, which are *Doctrines about the Faith*, not the *Faith* it self (unless where they be immediate Consequences) then both in and of these a * *Lawful and free General Council*, determining according to *Scripture*, is the best *Judge* on Earth. But then suppose Uncertainty in some of these *Superstructures*, it can never be thence concluded, That there is no *Infallible certainty* of the *Faith* it self. But 'tis time to end, especially for me, that have so many Things of Weight lying upon me, and disabling me from these *Polemick Discourses*, beside the *Burthen* of

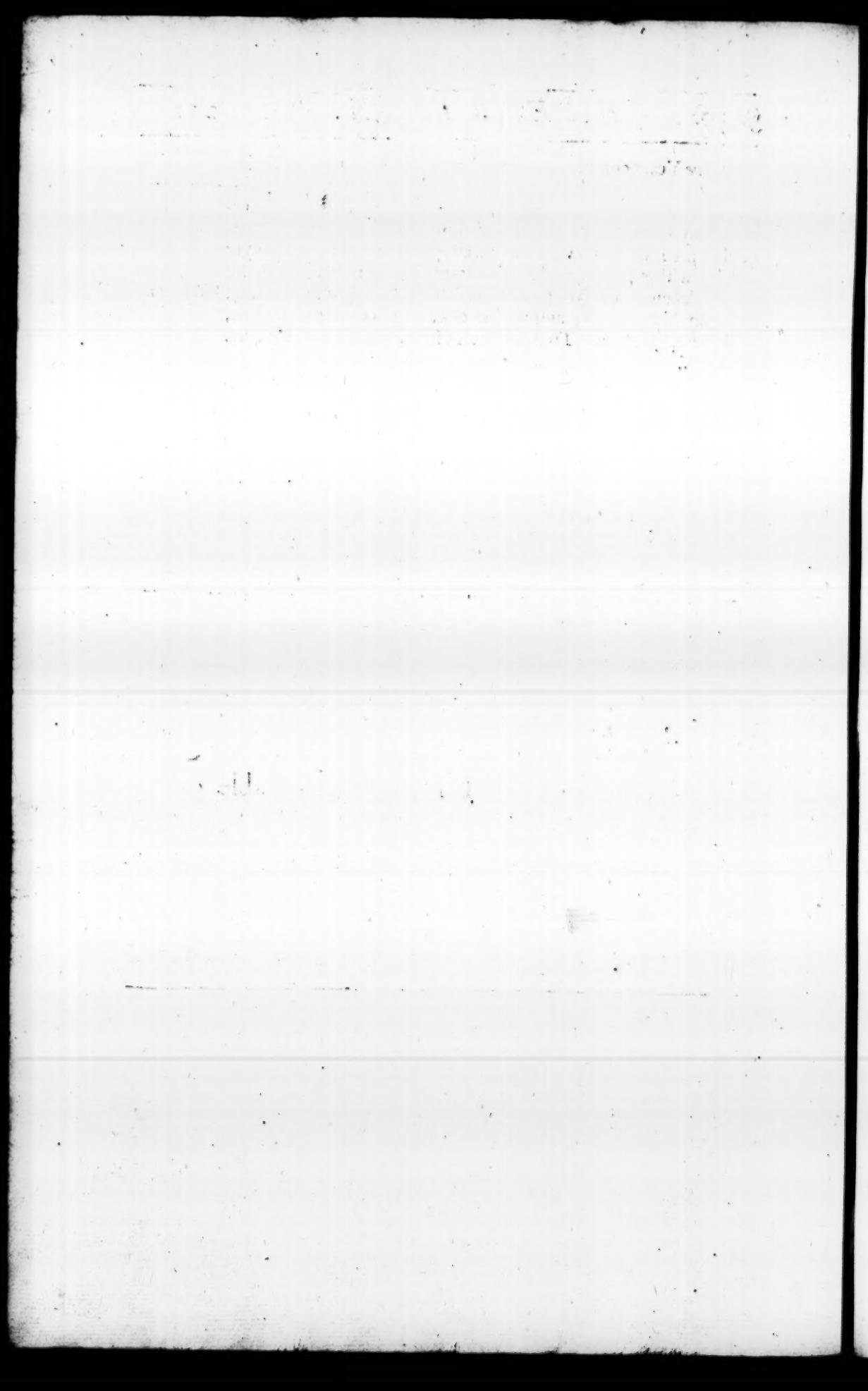
* *Patrum & Avorum nostrorum tempore, pauci audebant dicere Papam esse supra Concilium.* *Aeneas Sylvius, seu Pius 2.L.1.de Gestis Concil.Basil.* Et illud imprimis cupio nostrum, quia Romanum Papam, omnes qui aliquo numero sunt, Concilio subiiciunt, Ibid. in fajec. rerum Expetend. fol.5. Nunc autem, Papam esse non solum supra Concilium Generale, sed & Universam Ecclesiam, est propositio fidei de Fide. *Bellar. L. 2. de Concil. c. 17. § 1.*

† *Quid hot tempore nullus sit Roma (ut fama est) qui sacras Literas didicerit, quid fronde aliquis eorum docere audebit, quod non didicerit?* *Arnulph. in Concil.Rhemenſi.* Nam cum constet plures eorum adeo illiteratos esse, ut Grammaticam penitus ignorarent, qui sit ut *sacras Literas Interpretabi possint?* *Alphonſ. a Castro. L.1. adverſ. Heres. c.4. versiū medium. Edit. Parisi. 1534.* (For both that at *Antwerp*, An. 1556. and that at *Paris*, An. 1571. have been in *Purgatory*.) And such an *Ignorant* as thele was Pope *John the four and twenty*. *Platino. in vita ejus. Et § 33.N.6.* || *Resolutio Occham est, quod nec tota Ecclesia, nec Concilium Generale, nec Summus Pontifex potest facere Articulum, quod non fuit Articulus. Sed Ecclesia bene determinat de Propositionibus Catholicis, de quibus erat dubium,* &c. *Ja. Almain. in 3. Sent. 25. q. unicā Dub. 3. Sicut ad ea quae spectant ad Fidem nostram, & nequaquam ex voluntate humana dependent, non potest Summus Pontifex, nec Ecclesia de Assertione non verā, veram, nec de non falsa falsam facere, ita non potest de non Catholicā Catholicam facere, nec de non Hereticā Hereticā. Et ideo non potest novum Articulum facere, nec Articulum Fides tollere. Quoniam sicut Veritatis Catholicae, absque omni approbatione Ecclesie ex natura rei sunt immutabiles, & immutabilitate, vere, si a sunt immutabiles Catholicae reputande. Similiter sicut Hereses absque omni reprobatione, & damnatione sunt false, ita absque omni reprobatione sunt Hereses reputande. &c. Et poterat. Patet ergo quod nulla Veritas est Catholicā ex approbatione Ecclesie vel Papae. *Gab. Biel. in 3. Sent. Dub. 23. q. unica. Art. 3. Dub. 3. versiū finem.**

* § 26. Num. 1.

sixty five Years compleat, which draws on apace to the Period
set by the Prophet David, *Psal. 90.* and to the Time, that I must Psal. 90. 10.
go, and give *God*, and *Christ*, an Account of the *Talent* commit-
ted to my Charge. In which *God*, for *Christ Jesus* sake, be mer-
ciful to me ; who knows, that however in many Weaknesses, yet
I have, with a faithful and single Heart (bound to his *Free Grace*
for it) laboured the Meeting, the Blessed Meeting of *Truth* and *Psal. 85. 10.*
Peace in his Church ; and which *God*, in his own good Time,
will (I hope) effect. To *Him* be all Honour and Praise for ever.
AMEN.

L 1 2 A Table



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